\$8,00 PER YEAR IN ADVANCE.]

Ernth wenrs no musk, bows at no human shrine, seeks neither place nor applause: she only usks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, NOVEMBER 5, 1870.

VOL. IX.-NO. 7.

By Dr. J. K. Balley.

Now, that the action of the Convention is be-fore the public—that the pressure of excitement and anxiety in behalf a good and efficient work therein, is alisyed—in the calm and quiet of rest and conditions, which enable upprejudiced and deliberate reflection, it may be well to con-

net and commander reflection, it may be went according to the classy review results.

The Convention was, to my consciousness, a healthy success. Notwithstanding the pressure of coldness and active opposition, leveled at the movement with intent of strangulation, the "child born" at Rochester "still lives."

There was a good attendance, considering the efforts above indicated, the monetary pressure of the times, and the comparatively isolated position, as to "great thoroughfares," of the place where held. Harmony and good will prevailed, earnestness of purpose, and active rational effort was manifested on all sides. Whathous different manifested on all sides.

position, as to "great thoroughfares," of the place where held. Harmony and good will prevailed, earnearness of purpose, and active rational effort was manifested on all sides. Whatever differences of opinion existed, as to policy, measures or means, were mainly contested in committee, and the minority gracefully acquissed in the decision of the prependerating judgment. Nothing, however, of vital importance was permitted to maintain the way into success; all was tested in the crucible of critical, earnest and unrelenting discussion—stiting and deliberate, judgment. No doubt some were disappointed—perhaps discussion—withing and callibrate, judgment. No doubt some were disappointed—perhaps discussion—withing and callibrate, judgment. No doubt some were disappointed—perhaps discussion—withing and callibrate, judgment. No doubt some were disappointed—perhaps discussion—withing and callibrate of the source. Convention of the source, convention and manner of "features of the source, and the source, the source of the source, and the source, and

teps towards the setablishment of an industrial shool—not to be controlled by the association; at by a joint-stock company, to be inaugurated, by a joint-stock company, to be inaugurated, and the committees appointed for that purpose-tarting with a subscription or donation of 25,000, by Dr. Haskell, of New Jersey. Surely, one will dispute the necessity of industrial chools-founded and conducted upon the broad sinciples of the philosophy which we indicate—untrama-eled by any sectarian influences.

thirtamories of any sections innasnous many that the property of the property

ment for all others at the low rate of \$1. per day. The fine hall at Richmond is also a mag-nificent rebuke to illiberal and frigid Spiritual ists every where. It is well that the sevents

day. The fine ball at Richmond is any amison rebules to liliberal and rigid Spiritualists every where. It is well that the seventh Convention was held at Richmond, though I believe a much larger standance would have obtained at other and larger places.

Another result of the action of the Convention which I shall specially notice—not, in my judgment, by far the least in importance—is the election of a woman to the Presidency of the Association. Thereby the load and long continued boast of Spiritualists, that woman is to stand equal with man in this great revolutionizing dispensation of the mineteenth century, is tardily made practical. This is simple 'justice, which I have long struggled for in our conventions, but which, policy and personal ambition have heretofore prevented. It must command the attention and respect of all truly liberal minds. It will help to re-attract the condience and sympathy, if not active o-operation of many honest but doubling friends of organization.

and sympathy, if not active o coperation of many honest but doubting friends of organization.

This Convention also presented an example of progresive labrality, by juviting all to participate in the conferences, which occupied much of the time of the different sessions. In this respect the Seventh Na'ional Convention was a decaded improvement over any other National Assembly! have affended, which includes all except the Second and Third Conventions. The discussions and action upon business matters, should be confined to the delegates; but the conference, which are most interacting and useful—pre-eminently the propie's opportunity—may well be open'to all. More of these seasons of soul expression and commingling should prevail. And these should not be monopolized—their privileges appropriated by the lecturers who have abundance of opportunity upon other occusions.

ar occasions.

GONVENTENN.

There has been much criticism and discussion upon the question of organization, and particularly as to the merits of the American Association of Spiritualists. That home the American Association of Spiritualists. That home the discrete encosed opinion should prevail, is not strange. But that those who have fally committed themselves as favoring organization, should oppose the progress of the American Association, does seem a little singular to me. If such have really changed their minds upon this question of organization, wy not so state, hastered it making war upon this movement? Why not reserve judgment upon the merits of this association until thas had a fair and fall trial? Why not take hold and saist in securing a fair trial, by keeping in a neguties statua, the Influence of dangerous elements? If it he replied that the "American Association" does not represent the sentiments of the mass of Spiritualists,—or even of those who value organization—then it would seem that the wisest course will be to take hold of the work and assist in so shaping its character, objects and means as to meet the true standard and secure the lighest good in behalf of the true work. I do not believe that any organic movement, which might be established, can represent the sentiments of the mass of Spiritualists. Only Infinite Wisdom can comprehend the conflicting sentiments and will of the mass.

I have much lemested what seemed to me unwise action in past conventions—have counselled against it at the thue, and continued to labor for change, until I have seen nearly every (to mi) obnorious feature swept away or hedged with safety-goards. Unlike many honest and santon are sent workers in the cases, I nover deart the safe, "every hope yanished. I believe in pumping, cleaning, repairing and "sanoking out" the rate, instead of "shaling to the small bate" and leaving the craft at the mercy of privates or rate, it such have gined a foothold on board. I delieve in organization—that the "American Association of

BY ADDIE L. BALLOU.

It is a remarkable and notsworthy spirit of Christian (f) seal that prompted the last seafon of the Wisconsia Conference of the Michodist Episcopal Church,—to have become so saddenly conclusions of discipline rules and requirements, as to just now make the shocking discovery that it was "slecked" to play at a game of croquet. The faithful committee to whom the subject-was referred, brought in their verilict, advising that ministers "heed with great care" the requirements of the discipline, that no ammenment be engaged in that "does not tend to the glory of God." Indeed! What conscientions scrupples are those that draw so wide a line of demarcation briween that the state of the control of

Conference.

nost gratifying to know by what

g, or through what deductions

clation, they have discovered

"glory of God" to play at cro
re glorified in the development

one would as soon expect to

From our Special Correspon An Evening with the Spirits.

Hends are materialised, Voices heard, Flowers made, etc.

LETTER FROM D. AMBROSE DAVIS.

Bro. JORES:—Being conscious as I am, that God's eternal trith is attendant upon our glorlous googe of Bejrifulation, and enjoying as I do a sooil satisfaction in the knowledge of it, I can but feel that if I can be instrumental in extending a real sooil-treasure where it may be needed. I therefore sometimes in the bury whist of lile, grasp, an opportune moment, if I can, to say something about the medifier's Din and intercommunication of the medifier's Din and intercommunication of the medifier's Din and intercommunication of the outside of the bury for the bury feel of the life of the outside of the life of the outside of the life of the outside of the life of the life

The Mormons.

Era. Wilcoxson after the Secular Press.

To THE NEW CASTLE GAZETTE AND DEMOCRAT:—In one of your artic on criticising "Mrs. Wilcoxson's lectures" of San, Oct. 16th, (vidently cidiotal, we find you protes ing in rather a doubtful mood, too, against the return'of Theodore Parker. We believe all you say in this particular respect. You don't want Taeodore Parker's ghost hanging around New Castle, espec'ally in a Presbyterian Church. Jast so exactly. But according to Brother Junkins, in his sermon on "the deviltry of New Castle," the Presbyterian Church there is an demoralism by various satanic influences that Theodore Parker probably finds it a good missionery field. And as it is well known that in morality and true virtue he stood pre-minently ab you must desmoralized state as Brother J. charges home upon the families of his own church members and the whole community of New Ostle, you "don't want" bis "chost" around. But you need not be afraid of him. He was always a merciful man, and sollowed the teachings of a pure and undeflied religion. He did not press? Christ and set Miseas. He did not, Sunday after Sunday, like his ensemies of the Presbyterias Church, pray for the anger of a wrashful God to fall upon the head of an earnest and true teacher, because he did his own thinking, and thought logically, rationally, consistently. We never heard that he was guilty of intolerar co, or any manifestation of a Cotton Mather spirit, and doubtless he would presch to much, for the sermon on the Mount," and the purity of anastolic gifts to sait some at the Lead of the Presbyterian Church of New Castle, but we are strongly inclined to this knot too much, for the propostices, earnest souls who live nears she keart and spirit of its profession. We are not so sweeping in our conclusions as to inter there are no honest, worthy members of the Presbyterian chares.

JESSIE LEE

DEATH AND THE AFTER LIFE.

o Francel Cormon of Mine Jessie Lee, ged 13 years, Banghier of Mr. and Mrs. Lee, Presched in The Christian Church Bu Quein; Mt. Aug. 25 h, 1870, My y. A. J. Fishback.

The day of the's Scale is better than the da

of me istem."

The universe is a house of many mansions. It is constructed upon the principle of degrees, from lower to higher, and hence the pathway of life leader upward.

The universe has no ultimate boundaries, nor has God limitations. Hence, our minds are so formed that we am not conceive either of the beginning or ending of creation. We can not think of nothing. When time began, we know not; and to morrow has no existence. The present is only ours.

think of nothing. When time began, we know not; and to morrow has no existence. The present is only ours.

Nevertheless, the historics of men inform us of the past, and in the vast scope of spiritual photography, which is God's writings, do we find the perfect report of by gone sges: Again, by scinal perspellon and s'suby, we acquaint ourselves with the kingdoms of nature below, and the starry heavens above us. But we can not go beyond this, except by the revelation of departed spirits.

The manufone belonging to the repiritual universe are shown the gramp of our external renses and genderstanding, and hence, it is only by and through the apritual intercourse that we can gain a knowledge of them. And therefore, it is by this involution of angula and the Great Bighris within us, that, we have the geopel of life and imanorality.

plans when any and the free of the control of the c

goopel of life and Immortality been more clearly, satisfactorly, and widely demonstrated than over before.

And by this great demonstration of the immortal existence of departed human spirits, and their power to communicate with their kindred laft behind, we see and know that God and heaven are everywhere. Then, physically speaking, there is no distance between man and God, earth and heaven.

The kingdom of heaven is within us, and the spiritual world all around us.

"How buit, at first we see with material eyes, put alies were with a printing the spiritual form of the sarth, surthy, but the finer man is of the sarth, surthy, but the finer man is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was is of the sarth, surthy, but the finer was the finer was the finer was the finer was surthy and spiritually, socially, morally and spiritualles in its highest, truest, and

salver physically, mestally, socially, morally ispiritually. Increase the injection of the

erral any further add, that the external snean of Spiritualism is accompanied by armal power or magnesism, who she greatly as all the bodily organs, five science, appear passions, social nature, and intellect individual. Hence, they who (if they as to be of the baser sort) embrace this refer of Spiritualism, and go no further, in ligare and knowledge of it, may asseming and worse instead of better. Yet, the this first order of Spiritualism is appiable when the second of the

nd thin we may behold the granders and date becominy of the second order of figur-m, which comes first to the I near thingle, any the spirity within us, you, filling us with Holy Spirit, and thus giving the spiritual the secondary over the instarts arm, at this is the peer birth. We are now born this binders. Outside formed within us, special giving and Gold is King over our

itualism.

Now, spiritual life is the great want of the world, and hence, the now bit th, by which we gain admittance into the temple of angelic communics, is of the first importance to all nations, kindreds, and tengure of our carth.

Athless, Delssn. Patthetians, and Rutionalism, so-called, have their truths, and bear certain philosophic relations to the progress at the race. The atherents of these systems doubtless have their places and user, and so also, here thought orrelate, but the highest and puriet thought orrelate, but the highest and prictual quickening, communion, and following with God as a Spirit Father, and an unbroken summathy and intercourse with the angels of heavenments, and an unbroken summathy and intercourse with the angels of heavenments.

And here we find our savior—our only savior, and herein do we perceive the philosophy of salvation through the ministry of a one's; and also through the ministry of a Obriet. Wherefore, the reason why we put so much stress upon the practical working of the 'piritual intercourse, is because the angels who are sent to minister unto unknow how, saving the control of the property of th

God is infinitely wise, good and powerful, and, serefore, all his works and laws are perfect

therefore, as any works therefore, as any works. True, premature death is sad to content and any solid live out all his days. Discs premature death are the result of disobe to the laws of life. The Almighty rules in on and on earth, and his power cannot casted. We must obey, or suffer the consisted.

In what, then, consists the terror of the Judgment Day? What have we to fear?
Will any devil or located hell- be a terror to us? No. Will bright angels torment us? No. Will dod laugh at our calamity, and mock when our fear cumula? No.
What, then, will fill us with fear, dread and terror? The answer is: The evil that we have done; the crimes that we have committed.
And our vices and crimes may be so black and tightful, that we will call upon us and hide us from the sight thereof!
Let us bear, then, the conclusion of the whole matter: Fear nothing but to do evil; fear to hate or slander, or in any way to injure any one; keep the commandensia of Ged written upon your bodies and souls; sobey the laws of list; love it y neighbor as thyself; love the ray would have them do unto you; for this is the whole duty of man.
"For G of shall bring every, work into judgment, with every as creat thing, whether it be good or whether it be evil."
With these remarks we come now to speak a few words in regard to the deceased.
And first, J sist Lee, whose lifelese body lies before us, it not doul. She is gone to the bester land. Her body, the emacketed and worn-out casket, will be buried to day; but Jussie Lee, young, bright and growing, cannot be buried in the ground. No angel could hold her there; no power could confine her to the grave. But har body is dead, and where is she?
Our googe, which is good news glad tidings of great joy, hath demonstrated to ur that all the dad live unto God, are as immortal as the angels, and can die no more.
Jessie Lee, therefore, is now our resurrected sister, standing upon the bright table lands of the sun; moon and stars of heaven; low which is the angels, and can die no more.

Jessie Lee, therefore, is now our resurrected sister, standing upon the bright table lands of the sun; moon and stars of heaven; day the was an orramment in acciety, and an honor to her parents and friends.

She was a spiritual'st, and darded to be true, and although ahe was only 18 years old, yet he was an offerends.

She

and friends.

Bhe was a spiritual'st, and derect to be true, and although she was only 18 years old, yet she was intelligent, successful and fatthful teacher in the Progressive Lyceum. She was not cashamed of Spiritualism; she was proud of it, and honored he in the progressive Lyceum of the property o

her mind was clear, heart pure, and soul beautiil.

Hence she had no sins to bear her down in
the country whither she has gone. She has no
ordness to atone for there. She must be happy,
therefore.

She has gone to her own mansion in heaven,
where the love of God flows in upon her through
the hearts of the argels, and all that is fair and
beautiful in her celestial home.

Oh, Father, we thank the for life and death,
for heaven and immortality. We thank thee
that our dear departed are living still; that is
sprit they can return to us; that they can guard
us with their power, bless us with their love, and
communicate their thoughts to us; and that by
and by, we shall join them in their bright homes
to part no more.

Oh, Father, we know that thou carest for us
with all thy wisdom, love and power; that thou
hast numbered the very hairs of our heads;
that a sparrow does not fall to the ground without thy notice; that the least of thy children is
of infinite value to thee; therefore, ob, Father,
we cast our case upon thee, content that all is
well.

we cast our case upon lines, consent that a large we!.

Parents of the departed, be of good cheer. Put thy trust in God and angels. Thy daughter is not dead, nor far away from them. She still lives within the love of your hearts, and what the dew drop is to the fi wer, her pure spirit will be to your spirits. And thus she will ever be with you. Therefore, let your future pathway be heavenward. Be good, and do good. Love, and hate not; bless, and curs not. Live noble lives, and at last thise own dear daughter will receive you into her heavenly mansion with joy inexpressible.

OVERBULING.

REV. R. CASE.

eif accusing, self-raproaching, Bliest sings and deep remore; The non right the wrong's energy Still through nature had their setting down with deep dej-clut-cating down with the great seath's Urassing with the great seath's With a creat, sy impection. Ucquark grief and perceit hate.

itill, whatever we are doing Bringeth good or bringeth ill; Ever thus, without our knowing, We beheet or Fate fulfill; to ring in our parrow circle.

Up to-day among the angels, in the reaches of our thought, Down to-doprouw where the soul que in its sins, its heaven forçot. Prinking in the life of spirit. In some grand and shoughtful he Stooping also to dishibut of the glory of its power.

O, the waste abyse around not. What has been, and wnat m ght be it. How it roars, as to contout as—wave on wayn, a michity ora! But we need to it say, the billows; Bright above the r ling wase stands the angel form that ghilowa—Quick to seek and strong to save.

on for the Baltato Pl EDUCATION.

My Goo, Mas

Where can such an institution as the age demands be inaugurated?

Different locations have-their peculiar advantages and disadvantages; and that place that offers the greatest facilities for accomplishing the work, should be preferred. A beginning must be made some where, and when that shall prove a success, other similar institutions will be established where they may be needed.

For several years, I have felt the importance of having a better system of education instituted, where all the physical as well as mental powers could be developed; where work, study and ammements could be so harmonized as to interest all; where both series can have equal advantages and be educated together, and thus be butter fitted to fall their true position in life.

and anusements could be so harmonized as lo interest stil; where both sexes can have equal advantages and be educated together, and thus be butter fitted to fill their true position in life.

I have traversed our country, east and west, and examined and compared the condition and advantages all things considered, as Angors, and a considered, as Angors, and a considered, as Angors, and the sex of the land is semiclently diversified for pleasant rurel homes. The quality of the sex of the sex of the land is semiclently diversified for pleasant rurel homes. The quality of the sex of the sex of the land is semiclently diversified for pleasant rurel homes. The quality of the sex of the sex of the land is semiclently diversified for pleasant rurel homes. The quality of the sex of the sex of the land is semiclently diversified for pleasant rurel homes. The quality of the sex of the sex of the land is semiclently diversified for pleasant rurel homes. The quality of the sex of the sex of the land and the sex of the se

about 2,500 d firen about 2,500 d improve. were of the land, te purchasers, at nal cost, taxes one who purchasers are under the land, th

A man has been having fun in the out-thirts of Richmod, Va. by shooting bird-shot into Nagross just to see how they would jump. His enlyment has been cut off for five years he was fulfill the indee and show the properties the indee and show

Voices from the Zeople.

RAYENNA, OHIO.—darah M. Day writes.—I wish I was able to send the Journal, to all who would read it, that the truths of our bastling philosophy might be more widely disseminated.

XTOTA, MINN.—M. V. Silabee writes.—I like your valuable paper very much, and would hardly know how to do without it.

REOKUR, JOWA.—D. R. Miller wri-just finished reading in the Journal, remarks at the funeral of Henry C. W. ever anything skill more touchingly be truthful? How deep touch is his lo how grand are his conceptions of fame God!

BPARTA, WISCONSIN—Mrs. H. C. Walker writes.—inclosed please find five dollars for the arxi year, and to reace my subscription for your most valuable paper, as I cannot do without its cheering precesses. It brings hope and coccolation upon its pages, and the roady accuse it wash of meant to the property of the property of the second property o

Limerick, PA.—Thomes J. Evans writes, it is coming near pay-day, and I would six rather be absed than behind, inclosed, I send three dollars for the contin-

KNOXVILLE, I.L.—Sylvester Stevens write Please accept thanks for the promptitude which I have always received your interesting per in advance of time, and the great pleasure profit I have derived from perusing it's intere-columns.

A paper called the Magneti some in Arkaness. But the edit that it does not make a "cent."

A LECTURE.

polivored on "The Signs of the Times," by Dr. H. P. Fairfield, Sefore the First Spir-itual Society in Lynn, Mass., September

Reported for the Journal by Sylvester Judd.

In Matthew, 16. 3, you have the seed of the swer of my discourse :

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

al phenomena,—sometime scede coming events. The tiber and of fair, of vice signs of ignorance and of and of freedom; there as

sh."
was supposed to be angry, jealous and re1, and the people that worshipped him
ed corresponding qualities of-minds toward
her,—thus children, mnn, women, kings
old the middle world became a rolling touch,
rry wave of human thought and action
saling against a shore of humin skulis.

AN APPEAL FOR PEACE.

The Universal Peace Union Of America.

INDIFFERENCE is impossible. The magni-tude of the interests involved in the present war in Europe—the most conscless of all wars, ar-

Enrope—the mass to the mass to the mass of bearts are in agony.

What voice can be heard? What appeal will be at voice can be heard? What appeal will be a function of marsi cour.

What voice can be besset in the state of the bedded?
Weakness an 1 prile, and want of mril courage, have brought suffrings crying sloud for repentance and relief. For ourselves, we feel our own want of strength. Can we rach a single ear, or heal a wounded civilization and Christ-

age, have brought suff rieg crying aloud for repentance and relief. For ourselves, we feel our own want of strength. Can we reach a single ear, or heal a wounded civilization and Caristairy?

Taree thousand miles cannot cancel our obligations. Moved by sympathy and love for all irrespective of goographical limits, or questions of aggression or defence, of reprach or justification, we simply, but ardently, appeal to those in power, to a common humanity, to professors of registion irrespective of num, to wise estatements of the common humanity, to professors of religion irrespective of num, to wise estatements of the common humanity of the series of the series of distressed thousands, fill us with a regular. The labor of years and the migaliform works of art, undergoing ruthless destruction, in time-may be replaced; but there are human being, whose grouns are not heard, now starving and expect of life, shut up in Paris and other cities, and they demand immediate relief.

We appeal to Prussia, in the fissh of what the world calls victory, a nation professing Caristianity, to practice now the ofer-spected and clurch landed injunction—"If this enemy hunger, feed hid, if se therst, eive him drink, and reject a custom so matrously inconsistent, to starve out the enemy and cut off his supply of water.

We are neither unminiful of the muner in which you have been assailed, nor without own prehension of the difficulties surrounding your Bisvarck in agglestain for peace, and are not willing to suppose that fie and your whole causty on prothers—imaging your situations, reversed—agglestae with every representative having any reasonablesturbority, and thus prove your slacerity for ending this terrible destruction. We feel search that him has way opportunities will offer for honorable afjustment, and those sure quarantees of peace—Freedom, Equal Rights, Justice, tuviolability of Human Life and Brotherly Loye with

act and receive territorial or revenue concessions and compensations, you cannot except the responsibility.

We appeal to France, to every one with any semblance of authority, to accept a situation the natural or nequence of war—if not on one side certainly on the other. Had you been victorious, you would, perhaps, have acted not very different from your neighbors.

Heed the thousands whose lives have been cast to humble places, and who are the real sufferers! The mothers, the wives, and children, compressing more than half of creation, who do not make the wars, whose brinds are tied, and whose sufferings in indescribable ways, are unbeard and unbeaded. Do not sacrifice that peaceful army of workingmen, the grand pillans of a sation's prespective. Taink of all, even, all its opportunence, as equal right to life anywer. Touts, too, of laying wars, what our Heavenly, Father has permitted to grow. You are devout in your prayers: "Give us this day our daily bread," and after rain and sunshise have done their marvellust week, you been and destroy whole harvests of boutly, and then ask for more.

have done vom the description of boats, and the for more. Should our fields coars to yield, and famine follow such hyporrisy and want in ligurg, can we say such is not our dus? We appeal to you, therefore, to do you to stop this horrid work. Yar pritton derstood, your changed circumstances with the control of the contro

blight of the 19th century, or our succession and professed Christianity, by an in-dicts and succonditional discrement.

"Let the oppressed go free!" Let the po-choose their own governments. Be not jes of power or of holding on to customs an jo-merely because they are suscelleded by auti-or sythority; for it may be, and it undoub-should be, that the experience of the past-the fortures of the present, will open t

when can it ever be expected?

We appeal to all manking or relieve present surfering, and to adopt such principles as shall tend to preclude a repetition of these horrible atrocities and this mistaken patriolism. It can be done by putting love and reason in the place of hate and armies. By discountenancing military trainings and organizations, and by each one refusing to do the war act, or paying a farthing for war purp ses. Woman's influence is needed in the crists: Let the power and wisdom with which she leads the chill and makes the home our ideal of peace, permeate governments and revolutionize armies.

and revolutionize armies.

Surely it is time to inaugurate a new system for the settlement of national and international field and settlement of national and international difficulties. There can be no kind under the many state that the national deliberation while fortifications from white cosmon, and the drawn sword is at hand. The "inght makes right" doctrine must be transposed to—right makes might—and being right—Mrally Right—there is victory without the shedding of a drop of blood, or the humilistion or abandonment of a single principle.

On behalf of the Universal Peacy University of the relationship of the Charles.

ALFRED H. LOVE, President.

THEMAS GARRETT, President JONATHAN WHIPPLE, President Connecticut

Branch.
LYSANDER S. RICHARDS, President Mass.

LEVI K. JOSLIN, President Rhode Island Panch and others.
ROBERT F. WALLOUY, B. ston, Treasurer.'
HERRY T. CHILD, M. D., Secretary.
PHILADELPHIA, Ninth mp. 20.b, 1870.

Emma Hardinge to her Spiritual Friends and Co-Workers.

Yesterday, Oct. 11th, according to the established legal forms of this my a topted country and England, the place of my birth, I. Emma Harding, became the wife of my countryman, Mr. William G. P. B. itten.

Invaring, became the wife of my countryman, Mr. William G. P. Bitten.

The long and highly cherished ties of mutual esteem and mutual dependence which have sub-sisted between my spiritual friends and myself, impel me to sear set all who may be interested in my career, that the new bond thus entered into will affect their faithful friend and fellow laborer only as far as her own immediate circle of personal and social relations are concerned; that if anactically, intellectually and spiritually Emma Britten will ever be to the world the E mms Hardloge of the last fourteen years; that I am warranted in saying my dear companion feels desirous of awisting rather than retarding me in every good work for humanity, but especially in the Cause which, in its highest and purest phases, is as much honored by him as it is dear to memanuly, Britatro LLIM.

Oa the 31 of N yeamber next, we shall emburk

as much honored by him as it is dear to menamely, SPIRITUALI'IM
Oa the \$3 ! of N wember next, we shall embirk
for our native land, in the Cusard steamship
"Abysains", and on the first Sinday of D.comber I hope to resume my public ministry as a
spiritual lecturer on a Lundon rostrum; but
whether in the O d or the Naw World, I shall
ever be found at the part of duty where my bloved spirit matters placed me fourteen years
sago; and in earoset of my undininshed devition to this holy service, I desire hereby to add
my intention of never publicly resouncing the
name by which my spiritual experiences have
rendered mix hown, and in some istances, at
least, I hipe, endeared to the kind and loving
friends a neaget whom my long pligrimage has
been conducted; hence, although in such scenes
of private lite as my bays ministry may permit
me to enj y, I shall require to be recognized by
my humband's name, wherever I may now of
len, I shall still belief in the spirita, and
the I fleud of humanity.

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HELEN HARLOW'S VOW

insure justice from others."

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"As I guard, and as I listgeed, there came a palp hims—

"To the state of the state of

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milting money to this office for the Journal

A Search After God

NUMBER TRISTERS.

Continued from just week.

The Embassaders of the Orthodox Gold—They Serve one who is constantly hareasting the Orthdrem of Earth —The Government they Represent not Friendly to Humanity—The Damage that the Elements Cause —Why not Demand Reparation !—Practical Hits.

The Government they Represent toot Friendly to Rumently—The Damage that the Element Cause—Why not Demand Reparation!—Fractical Hits.

Our readers may entertain the idea that, our "Bearch after Goo!" is attended with great difficulty, and that obtacles are cons'antily rising up before us. It has been our aim in this series of articles to so present this question that everyobstruction in the way of humanity recognizing a God, if one exist, would be removed, or rendered so transparent that they could see the Being after whom we are now searching.

A single article on this question would do but comparatively little good; while an exhaustive treatise on the subject will be of incalculable value to those of an inquiring turn of mind, enabling them to pursue understandingly an investigation of the subject, even if they don't come to the same conclusion that we do.

In our previous article we allu led to the fear fall havoc made by the eliments in the destruction of human life, presenting a phase of existence with hwould indicate that an eternal warfare had been waged by them against humanity, and we failed to see through their hostile array any evidence of an all powerful, infailtaly merciful Bidg.

The animalcules in the atmosphere have caused epidemic. The efflavia arising from the earth, the risult of, chemical changes, has sent untold numbers to an untimely grave. The water, impregnated with certain agents, has diorganised the whole system; rais pouring down in tocreats has devastated whole sections of country, destroying the works of centuries. The volume, on you'r forth is lart, and like a pettlemital serpont it cells itself around cities, burying them, only to be resurrected like Herculansum or Pompail. The cloud is charged with electricity with the same precision that the operator would obarge a Leyden jur,—and its destructive forces unloceed on the inhabitants of earth. In fact, there seems to be a war on earth between man and God, more terrific and destructive than that between Lucifer and God. Talk about th sorous missossed on the inhabitants of earth. In fact, there essents to be a war on earth between man and God, more terrific and destructive than that between Lucifer and God. Talk about the wars of earth, the destructive works of vandal soldiery, the loss of human life from the conflict

vars of earth, the destructive works of vandal coldery, the loss of human life from the conflict of coutending armies,—III sink into imaginificance by the side of the destruction that results from the elements over which G of is supposed to have supreme control.

Wars between nations are wrong; war by ween man and the elements right. The destruction of thousands by the various missiles of war, an outrage that all philanthropists should ondems; the death of a crowd on the green, aread by the cloud systemstically charged with lectricity, is in accordance with all principles function of the property of

ship as easily as a whiriwind does the lightest feather. Beautiful, isn't it, on that apray-capped wave, proudly defying its aweeping strength. The wind blows with terrific violence; the rain pours down in torrents, and it seems as if the very elements were controlled by a Denon who desired to destroy that steamer and her precious cargo of numan life! Those on board appreciate the situation; and what heart-rending dres are heard on all sides! Mothers on their knees, with their children clasped to their bosom pray that the storm may cease, that the elements may be stilled—the angry waters become at rest! Pray, yea, they pray,—poor, puny moria's, on mid-ocean praying! Bah! Your prayers are not worth a herring in value. We woulin't give a cent for them! Tears then are of no avail-Knees bent, and eyes upturned, and tender entreaties don't amount to much then. Wonder if Rry. D. L. Moody's church in this city, should institute a glorious prayer-meeting, and each one of its aristocratic members kneel down on a floor covered with soft carpets, behind a deak trimmed with the facets silk, and with eyes upturned towards exquisitely painted ceilings, pray that the noble ship on mid-ocean would be aved, what would be the result?

Moody's prayer can't make a loaf of bread, can't cause water to spout from a rock; or any section to flow with milk and honey. His prayers are as powerless as those of a Camanche, Ladian, and poseens si tittle weight as the incoher ent ravings of any other religious fanatic.

In mid-ocean, on that steamer, prayers are heard in Irish, Germun, Italian, Portugese, French—in all languages. Little children pray; old women pray; crusty ald mids and stiff old bachelors pray; all pray! yet the storm rages; the wild winds how!; the mad waves roll along, and the wildest terror prevails on all sides, and finally the noble ship is wrecked! Is this all right! No wrong there! Here was a terrific to tile between the steamer's musive timbers and the elements; the latter were successful, and not a voice is heard in all Christendom condenning the act.

and not a voice is heard in all Christendom condenning the act.

Warb.tween man and man is wrong; between the forces which God controls and man is right! Ha! ha! Justice, where art thou! Man, mur-der your brother man; sharpen the keen blade, and with uplifted hand send it to the vitals of a

and with uplifted hand send it to the vitals of a human being, and see his eyes roll in their sockets, his lungs heave in agony and hear his wild cry of distress, his entreaties to be spared! Why the whole world would deaft the set!

But see that clud,—black, devilleb, satan-like, lis expression apparently burrowed from the cess-pools of licentionness; see it cut itself in the heavens, assume the appearance of a snake, a vile monster, and then see it coolly under a human being,—send to a premature grave one of the fairest of earth. Who controlled that hideous looking, ugly, monstrous cloud? and who aimed its charge at one of the fairest of earth. Who controlled that hideous looking, ugly, monstrous cloud? and who aimed its charge at one of the fairest of earth? No one condemns the act! Justlee, where art thou? D you hold in your hand those beaugiful scales, and can you determine whald right and what is wrong—what genotine and what fatished and the tree any Justlee? Bhoulded! the one controlling the cloud be hung for committing the murder? Bhoulded! the one controlling the cloud be hung for committing the murder? Poor, puny mortal of earth, you hang your brother man, and if your power was sufficient, you would hang the "culprit" who charged that cloud with electricity and aimed it at the mortals of earth. What, God murder? Who controls the cloud?

Hat hat and the very air seems devillab! All the elements seem to conspite against the life of man. He is forced into the word, and then insects atting plum, the animated in in the air poison him, poverty pinches hin, the water devistates his farm, the cold winds freez; hin, the wild storms of life bast against him, he struggles from early ment to dewy eve against the elements surrounding him.

Ah! Where is your God? Try God for incompatency! Dam and of him who charged that cloud with electricity to shoot one of the inhabitants of earth? Send your plentp braditary to him with your requisition to demand the culprit. One up communication between the United States and the

The desired asket.

The loss of \$100,000,000 in consequence your allowing the windows of heaven to remain open too long, and too much water to po

For these outrager, we demand that you, O God, shall dismantle the fortifications of heaven; God, shall dismantle the fortifications of heaven; cage your lightnings; inprove your water works so that no m re inaudations can occur, and discharge all your incompetent subordinates. Unless guarantees can be given that will insure the future safety of this government, war will be declared and prosecuted to the bitter end.

ter end.

Why not salt guarantees? Isn't the government alluded to, foreign to us, with distinct, dividing lines, and has our embas-adors ever been
allowed a initiance there? Two conturies ago,
we knew so little of Onins as we do now of the
Kingdom of God! The Methodists, Baptists,
Presbyterium, Epizopalian and Catholicspretend to be combareadors from the calculations
and they can give any guarantees as to the

good b.havior of the government which they represent, why not give them their pissports and send them home, just as we would any embassador from a foreign court, when difficulties occur. For every death by lightning, hang a prominent Minister, commencing with Rev.——, of Chicago, or crucily aome member of Brooklyn Church, N. Y. For property destroys by nundation, onfiscite the property of the Young Men's Christian Association; in fact, hold the prominent members of the Christian Churches as hostages for the good behavior of the government, the God they represent, and never desist until of fierent arrangements are made among the clouds, and the water works of heaven so repaired that the children of this government shall not be the losers. Why not make this arrangement? These embassadors, this phalanx of praying Paarisces, have direct communication with the "Courte of seaven"—why not then hold them responsible for the acts of that being whom they pretend to represent? We had rather be assessible that the children of the property of the prope

sean to represent; We had rather be assassinated like Line Io, than be cruelly murdered by a black, miserable cloud, or buried in volumes of burnleg lava.

Ab, Children of earth, glance around you and reason to some eff.ct. View these Embassadors from the "Celesti i Courts of Heaven"—hear them pray, see their sphurned eyes, and their "lofty, dignifed bearing "—we tell yop that they represent a country, whose Ruler is constantly harrassing the people of carth, and is it wrong to demand reparation?

We have stated facta—we deal in them as they are presented to us now. Our statements are plain; our conclusions so pal, able that all can see their Tree, bearing. The Orthodox ministers pretend to represent the "Kingdom of G.d." They have "calls" to preach. They pray standing, kreeling, and some too 1.27, say their prayers in b.d. Their entreasier, are, however, perfectly powerless. We never knew one to b. answered. As they represent the "Kingdom of G.d." why not hold them respinable for the good behavior of their Sovereign Prince. When he leaves the "windows of heaven" open too long, and too much water inundates the earth, make the thing practical, and for reparation, either hang some prominent divine, or receive da nages. The ruler of a foreign court should not motest us in this manner. Its embassadors should be held strictly accountable, and compelled to leave the country or pay damages. What wrong in this demand? Nithing. Who controls the elements? According to their statements the Orthodox God! Then hold him responsable and unless he behaves himself, punish his embassadors; confacate their property; take possession of their churches; turn the iron spires into ploughshares; their Bebes into paper for the RILLIGO PRIJOSOPHICAL JOURNAL; their fine carpets into blankets for poor shive ing humanity; their grand pows into wood for fire; their "vertires" into manufacturing establishments; their publication houses into co-operative places for business where the indigent may find employment. Great God! Yes: lett be unders

we wonder if there is a G.d?
We pause again in our search. It is now Bunday, A. M. The bells of the City (have ceased to toll. Prominent divines are on their brees. We look at their upturated eyes, and from our immost soul, we pity them. While they pray to God. "who controls all things," they have been careful to place lightning rods on their churches. Bah! what-hypcorisy!
(To be continued.)

A Challenge.

Isaac Sheen, of the Mormon persuasion we presume from the heating of his letter, sends the following challenge:

"I am ready to discuss the following question with Mones Hall, for any one of the able advocates of Spiritsalism was will not use unsemblemanily language toward his opponent:

Is that system of raligin which is called Modern Spiritsalism, reliable, true and commendable?"

The above

M.dern Spiritualism, reliable, true and commendable?

The shove named reverend gentleman like all other "Reverseds," thinks he can state a proposition in such a manner as to give room for him to cater to the morbid prijudices of the devotes of old Theology, and gain their applaues at the expusse of truth.

Is Spiritualism true?

Why does he not propose to discuss the above simple question. If Spiritualism is true, that truth will solve all minor questions. If true, the Author of all Truth is responsible for all contingencies, such as come under the head of religibility, commendability.

Suppose some one of our lecturers should send a challenge to the Reverend Lianc Sheen in this language: "Is the system of religion which is called Mormonism reliable, true and commendable? would be feel that the proposition was honorable in view of the prejudice that exists among Christians against Mormons? Would not the field be open for all the slang that has ever been reported against the plurality of wives, thleving, robbery and mirriering by Mormons?

by Mormons?

Come out, dear sir, and make a straight forward challenge to discuss the truthfulness of spiritualism. Be a true man, and you will not plenty of true men to discuss with you.

C. H. Real.

This function medicins for physical monitori-ations to now in Control New York, and on his way to Chicago.

Little George Bundy.

On Sunday, Oct. 22nd, at about four o'clock, p. M., our only grandson, George M. S., a beloved little boy of seven summers, and the only son of Col. J. C., and Mary E. Bundy, passed from the material to the Spiritual plane of life.

Little George was the pet of the household, and beloved by all who knew him. Ever active and observant of what was passing among children and youth, he loved fun and out-door sports.

and youn, a love that has been choose sports,.

At the time of his death, he was watching some older boys who were playing base ball in the street, when an unlucky bat sent the ball directly to little George, and struck him near the heart and killed him almost instantly.

His sineral transpired on the Tocsday following,—Bro. H. Slade, of Eigin, officiating and tendering the gospil of immortality and eternal progression to the bereaved relatives and friends.

Leg.—Dro. H. Biade, of Eigin, officialing and 'tendering the gospel of immortality and eternal progression to the bereaved relatives and friends.

Thus, without a minutes warning, our little grandson was launched into Spirit-Life.—not deed, nor does he sleep. The little boy still lives, and loves those whom he loved while in the form. Of this we have an abundance of evidence. He, in company with our beloved son, George, he, whose name is fresh in the memory of many of our readers, who passed to spirit life over four years since, and for whom little George was named, on Thurday evening next after his death, made himself manifest, not only to ur, but to a large number of friends who were assembled at one of Mrs. Lord's scances.

The beloved little how was aminimated.

who were assembled at one of Mrs. Lord's seances.

The beloved little boy-was sufficiently materialized to be seen and perfectly described by the medium, and to use his own vocal organs to speak to us, and his own little hands to caress and to present as with tangible things. Joyously can we'exclaim, "O Death, where is thy sting! O Grave, where is thy victory!"

Testimonial.

The following is selected from many testimo-nies, which are dilly received by Mrs. Ribin-son from her numerous patients living in all parts of the world,—testifying in a most expres-sive manner to her remarkable powers as a healing medium.

FIRST LETTER ASKING FOR A P

MAR. ROBINSON.—Ecolosed is a lock of a sister's hair. Her name is Marion M. Odi; is 43 years of age; has been free from her menstraal discharge for fwo years and upward. Four years ago, she was d-ranged for several months—again has apring, and also about two months ago, she had a run of low fever, and though she appeared to have come up out of it is a manner that seemed very favorable for a term of unusual health, yet she is not same, and appears to be relapsing into serious sickness.

During the last sickness, she utterly refused all medicine, but what influence may be brought upon her through you, is an experiment. If you can do her good, proceed—if not, take of the money sofficient to pay for your trouble, and write to us immediately.

Direct to Marion M. Colf, West Salem, La Crosse Co., Wis,
and oblige, yours,

MRS. S. E. HEFFERD.

SECOND LETTER-POURTERN DAYS THERE AFTER, ANNOUNCING A CURE.

AFFER, ANNOUNCING A CHEE

Mas. ROBINSON.—We received your letter, and followed the directions. My sister is entirely rational row; is competent to dictate the writing of this. She says she has no bad feeling in the head now, except a slight dull pain in the back part of it, and down the neck. Her stomach, at the time I wrote to you before, and for a day or two ster beginning treatment, icit, as she remarked, as though its others had been acraped out clean; but she feels that no more; still, she thinks her food sours sometimes. Her appetite is good now. She says her bowels are require. She feels the best in the after part of the day. Sieeps good now. Feels on rising in the morning, as if she could do a good day's work, but after being around a lutle time, her limbs tremble, and she feels weak generally, which feeling wears off by noon.

It is but justice to say that the remedy in this case was substantially the posities and negative elements, imparted through the hands of Mrn. Robinson, while under spirit control, to a battery so compact as to be incosed in a letter, with directions accompaning the same, where to be worn by the ipsame person.

See her advirtisement in another column.

Search After God.

As our articles under the above head are exciting considerable interest among our readers, we desire to say that they will be continued through, at least ten more numbers of the JOURNAL. In number seventeen, we shall branch off into a new field of thought, and in four articles we propose to show that design in Nature is no evidence of the existence of God. In them we shall traye the action of matter, and show its wondrous powers.

Brother J. M. Henri, or Kirksvine, mo-writes:

"The Search after God is worth double the price of the paper for one year, if the writer finds and unveils to our view (and I believe he will) a God worthy of the love and adoration of his intelligent creatures."

George E. Langely, of Providence, Utah writes:

"It is quite a disappointment to us when the paper does not arrive safe, as we are delighted with it, especially the Search after God."

Dr. D. C. Dake.

The well-known analytical healer, Dr. Du-mont C. Daka, of Rochester, N. Y., will visit. Eight, Ill., Wednesday, November 2J, and re-main ten days. At the Mattiscon House, Chi-cago, Ill., for a few days on and after Saturday, November 19th.

The Doctor's success in the west is unpublished. Thousands can attest to the many remarkable curer made by this noted healer.

Bersonni and Bocal.

The Journal

The Journal.

The Journal this week contains several lec tures. The one by Rev. Flanders shows a pro, greative spirit, and will be read with interest. The one delivered by Dr. H., P. Fairfeld contains the reflections of the mind of one of our best speakers. The funeral sermon by Brother Flashback on the death of Jessie Lee, sustains his reputation as one of our mest able men. "Who and what is God?" by H. H. Smith; "Advance the radical column," by N. E. Deggett; "Btewart Chamberials—his death"; "Frotopless of the soul," by C. E. Morse; "An appeal for peace;" "Emms Hardings to her Spiritualist friends"; "Education," by Goorg; Haskell, and "Voices from the people," are well worthy of careful persaal. Dr. Bailey alludes to the Bichmond Convention in terse language. Addid L. Ballou, in her article on "Croquet and base ball vs. the glory of God," makes some happy hits: By the way, Mrs. B. having now recovered her height, is again prepared to answer calls the lecture. Dr. Davis, in his "Evening with the spirits," tells some strange facts in connection with the Mormona. Mrs. Wilcoxson hits the editors of the secular press with her pungent remarks. Dr. Childs, on the "Reception of Trath," gives some valuable information. the oldest werker in the field, tells some strange facts in connection with the Mormons. Mrs. Wil-coxson hits the editors of the secular press with her pungent remarks. Dr. Childs, on the "Reception of Trath," gives some valuable information. On the fourth page will be found the usual editorialitime. Broher Wilson makes his closing remarks this week, ably asstaining his position. The JOPARAL is devoted exclusively to the spiritual philosophy. It will contain from time to time addresses by Emma Hardinge, reported errbrin, by Dr. Childs; also lectures by D. W. Hull, Addle L. Ballon, Mrs. M. J. Wilcoxson, Dr. H. P. Fair-field, A. J. Flahback, and others too numerous to mention. Being the only exclusive exponent of the spiritual philosophy in the West, it should be taken by all dipiritualities. Now is the time to subscribe. Each of our old subscribers should send-us one new one, and thus apread the good work.

—Alfred J. Hull, of St. Fazil, Minn, speaks as 161.

one new one, and thus spread the good work.

—Alfred J. Hill, of St. Farl, Mion, speaks as follows of Abba Lord.—Thanks for the "psychometrical delineation." As it is more entitled to be called "fell "than "brief," I think it is but right to send you the balance of the fee, EShall be giad to communicate with you again some future time. Our thanks, Brother Bos eau for that singular rerification of a dream.

Our thanks, Brother Ros our for than singular verification of a dream.

—A letter from Dr. E. Woodworth, of Grand Rapide, Mich, "speaks in high terms of Mr. M. C. Vandercook, of Allegan, Mich, a trance speaker, sevanteen years of age. He has spoken at the above named town, and gave general estimatedian. His inther is a strong Methodies, resulting, of course, in Mitter opposition. Mr. Wood worth says: "I hope the friends of the cause to which his whole soul is devoted, will open wide their doors, and invite him to labor in their mides, that he may fill the piace of those who are so fast leaving the field of labor. If we do not bid god speed to young mediums, we shall soon be left without speakers. The work is truly great, but the laborers are few.

—The Daily Ness, of Kingston, Canada, Speaks as follows of Charies Head.—On Teneday evening Mr. Charles Read, otherwise "the mysterious man," who has been performing to crowded house at Figure and the strength of the control of the contro

"We call the attention of those of our; res who may be interested therein, to the adve-sions of Dr. Collins, who has a sure cure for um Esting. We are personally acquisited the Doctor, and believe him to be perfectly r

ble.

—C. Fannie Allyn has been lecturing at Fort Scott, Kansas. S. M. Tucker writes as follows in reference to her:—After the last lecture, she gave us a postical dialogue upon a subject selected by a lady—'David and Goliah.' She made Goliah to represent love and purity, and gave us some of the most sublime sentiments; and gave us some of the most sublime sentiments; and specimens of the highest electroence that the human minds capable of conceiving. The death scene of hate and the triumph of love was the floss, to which, I ever listened.

-Thanks, brother, for the Weekly Kent taining a sermon on Spiritualism.

-Dr. H. P. Fairfield has been lecturing with gracess, at Lynn, Mass. He is a fine transc spe

J. D. Thomason, of Bedford, Ind., would like have some good test medium said lecturer g him a call.

H. S. Johnson writes from Lakeville, Minn., speaking in high terms of the mediannship of Mrs. Bell A. Chamberlein, giving an account of a test given by his mother through her.

-Think you, brother, for sending us the Bington Paniagraph, containing the "Two I

tures."

-W. B. T. writes in regard to the mediumship
Mrs. Jinexs, a clairroyant residing at 176 W
Harrison St, stating that she correctly describ
the disease of a person whom she had never se
He considers her powers as a medium excelled

none.

—M. M. Towery has removed to Lodi, Wishe will lecture Sundays, on Spiritualism.

—Dr. J. K. Balley is still efficiently labor.

New York. He soon goes to Corning.

—A writer in "Human Nature," speaking of cir-cles, says: "Several parties in the circle were touched on various parts of their bodies, and one lady felt as if the soft wings of a bird had brushed her check."

lady felt as if the soft wings of a bird had brushed her cheek."

—The American Journal of Spiritual Science says:

"The late trial of Mr. Mumler, the spirit artist, in which he was honorably discharged, has left the way open to the friends of science and religion is the matter of spirit photography. There are several artists now in the field who have done more than Mr. Mumler at that time claimed. Mr. Mileston, of this city, is one of these. There are several persons in different phrits of the country we hear of, but cannot report their success. We have from Mr. Mileston a very suggestive photograph, illustrating the radiation of the spirits. The magnetic currents are plainly sum, wifeth Dr. Tanda would call radiation. The whole appearance of the picture is spiritual, and would interest every investigator. We have ordered photographs to be taken of it in cards do visite size, for mailing to persons. It is sent tore 10 cests.

—Mrs. A. H. Horton has occupied the restrum at Chicago Muste Hall, for the past three Sundays.

—Lymin G. Howe, the calchealed transe speaker from Gustrell Rev Tork, between at Country Significant de Hall dering November.

The debate between Dr. Underbill and Mr. helps commenced on Sanday, the 30th uit, at lew Boston, Mercer Co., Ill. Dr. Underbill deates with the Rev. Loudon at Hobart, Icd., in

December.

Jennie M. Harper, writing from Vine Island, Minn, says:—We have laken the JOURNAL so long that we begin to regard it as one of the family.

Certain persons who attended Mrs. Wilcoxon's loctures, in Fennsylvania, having stated that there was collusion between her and the parties who selected her a subject, she comes out with the follow, ing card in the Guardien:

ing card in the Guardien:

Having learned that certain persons have alanderously charged that there was collected in the parties presenting a subject for my discourse on dried beforehand," I hereby solimating dury it, and challenge those parties to another trial, in which the subject may be selected by a committee elected by the audience, with this provision, that no person so unpaincipled as to start such a report without proof of its truthfulness shall be nominated on that committee. Time and place of next trial will be found on the bills in proper time.

Truthfulled. J. WILCOMON.

Hrs. W. has been lecturing with great success in various parts of that state.

—Mrs. Cora L. V. Tappan, one of the most finished

various parts or tast state.

—Mrs. Cora L. V. Tappan, one of the most finished and elequent inspirational speakers of the age, has commenced a short engagement, lecturing upon different teptic each Sunday at Music Hall, Seston. The subject of her first lecture can best be expressed by the significant title of "A fermon of Sermons."

Sermons."

—We learn from the Bannen ov Liour that Judge Edmonds, the distinguished advocate of our philosophy, has returned to New Tork from his summer readence at Lake George, with health greatly restored, and the use of his physical faculties won-derically reinstated by the season's rest. Judge Edmonds is a lesder in the great spiritual revolution of the age, though but an agent; it is for this reason that his service has proved so effective. May the day be far dis not when an eager multitude, hungering and thirsing after truth in its purity will be desied the fresh power of his pen and cogue in the cause of spirit emascipation and carpanation.

10.h. — Dr. Fersons having been unavoidably detained in New York, could not meet bits appointment in St. Louis the 15th of October. He will practice in that city for sixty days, commencing November 1st, 370. His location can be accertained by calling on the Hon. Warres Ohase, 601 North Fifth

street.

—Mrs. Stowe says: "If we look back to Cotton
Mathor's Magnolia, we shall find that the belief is
the ministration of angels, and the conflict of in
visible spirits, good and evil, in the suffairs of men
were practical and influential in the times of our

fathera."

—A letter dropped into the [New Bedford post office, addressed to "Heavenly Father," is detained for non payment of postage.

—"described Journal of Spiritual Science." We have received the first number of the above named paper, published in the city of New York, and edited by J. H. Hall. It is nicely gotten up, and equitals many items of interest. It will be enlarged the first of January. We wish "it shundant encoses.

success.

-A. B. Whiting will lecture at Louisville, Kentucky, the Sundays of November. Will attend calls for week evening lectures in that vicinity.

Address him at 19 West street, Louisville, Ken

Address him at 19 West street, Louisville, Keytucky.

—David Gilman writes as follows in reference to
Mrs. Calkins: "In reading your valuable Jopanar,
I see accounts of the mediumistic powers of several
well known mediums, and thinking you and the
readers of the JOURNAL would be pleased to know
that the work of development is still going on,
within the last year there has been one of the best
test mediums developed here, that I have ever
met. I refer to Mrs. F. W. Galkins. While in labe
also the disease of their relatives who are at a
disance, and as correctly as if, they were present.
By a lock of heir she described the disease of any
person with perfect accuracy, without any information from them as regards sex, age, leading symptoms of disease, color of hair, eyes, etc. is some
instances she hase cured patients that the best
physicians in the country has given up to die. She
also delineate character puricity; in fact, there
is even no irickery in your bealmest relations but
of the person or persons to accurately start on
cannot full to recognize them. See also decrebs
spirits who are present at the reance, giving their
names, where born, died, occupation, etc., while
here, and i believe the is a phase of mediumable,
of whangs to get these test from Mrs. Calkina, eas

vectore, Ill.

-Martha Way died at the residence of her son in
ww, John Broomes!, is Upper Oxford township,
heater county, Fennsylvania, a few days since,
ged 97 years, 11 munits, and 19 days. Bhe was a
hilliter at the Society of Friends for more than 50
ears; the mother of 12 children, four of whom
nevive her; e2 grandchildren, 63 of whom are itng; 30 great-grandchildren, 76 living; and fire
rest great grandchildren, all living—naking 170
secondants, 180 of whom are living.

The American Journal of Science are

great great grandchildren, all living—making 170 descendants, 180 of whom are living.

"The American Journal of Spiritual Science says "air. Seecher is a Spiritualist. He says he is not. Bat Feter said he was no disciple of Christ, and Peter on matery reflection, concluded that he was. Mr. Seecher only wants to get the spirituan datalk with them, as Emanuel Swedenborg did. He wants to 'peep in,' as he says, and would be 're-joiced" to be able to de so, as curious Simon, who was desatisted with his plan of spiritual development, wants and the same of th

Zhiladelphia Bepartment.

IT..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtain d at wholesale or retail, at 656 Rece street, Philadelphia,

On the Reception of Truth.

This morning an old friend and philosopher whom we had known for many years as a distinguished Frofessor, and who had always impediated from the processor, and who had always impediated from the processor of th

disappointment I experienced when I laid off the material form. There were two circums ances that enabled me to realize the change galled death,—the endire release from suffering and the conactonners of the presence of atrangers who, the myself, were materitained philosophers, and among whom I recognized several whom I had known I had how materitained philosophers, and among whom I recognized several whom I had known I had how made the materitained the several whom I had known I had how made the had garden to the several philosophers of the had a several philosophers of the several philosophers of the had a several philosophers of the sev the rivalry that is common to these pursuits, I strore hard to be satisfied, and at times fancial I was, but there was almost constantly a feeling of uarest, and a consciousness of some great need, and yet all my knowledge could not bring this to me. I now believe others with whom I associated were like myself, though I never spr ke to any one about it. The spheres in which we noved were strictly confined to intellectual and philos-phical pursuits, inc utiling everything pertaining to these, and the dwellers thereof were actually engaged in working out their peculiar problems.

spice to any one aboat it. The spheres is which we never seem articly confined to intellectual and philos-phicol parsuits, inc unling exercising pertaining to these, and the dwellers thereof were actually engaged in working out their peculiar problems.

I did not know much of social or spiritual intercourse with earth and its insabilisate, from the fact as I am now learning that these cold intellectual prusuits are not invorable to communion either here, or upon earth or between two spheres. We respect those whose shifting with spheres we report the execution of the last feeling craise its would as once override those around its. My desire to present the experiments of the last feeling, it is not considered in with more interest than the constitution of the battle of this grandchild, and was much pleased that he botte my name. I without the last specific that it is not not a specific the was also to continue on earth and reveal to me the lessons which I so much seeded, it chilled ne with sadices. A saw interest, have ever, the begins which I so much seeded, it chilled ne with sadices. A saw interest, have ever, had been awakened via me, and I have now come to you in the hope that by pureling this, I may find that which I have so long needed.

Such an hopeal, from our friend, stirred all the hiddle feelings and sympathies of our milesteels.

and that which I have so long necces.

Such an appeal, from our friend, stirred all the kindlier feelings and sympathies of our gature, and we replied to him: "You are now realizing a new demand, the result of soil growth, and the lesion is one of the highest importance to earth's children. Heaven is harmony, and cannot be realized, even by those who may have become great by the cultivation of their intellectual or physical pature.

realizing a man of the control of th

declaration, 'The elder shall serve the younger and a little child shall lead them.'

dcclaration. The eight shall serve use younger and a little child shall lead them.

In the culture of your littlitional, emoilonal and aspirational nature, you will find many new associates, some of whom you may have long known but failed to appreciate in these departments. You will have many things to exchange with these, and will find that all the trubs that you have acquired will be of permanent and practical value to you, and it will assume a new interest and a deep significance, when illuminated by the spiritual light that is now breaking in upon your soul. One of the first lessons of your new condition, will be obtained by you, silently and passively in your association with those who are spiritually unfolded, and from depth and a deep significance, when illuminated by the spiritual light that is now booking in upon your soul. One of the first lessons of your new condition, will be obtained by you, at lently and passivaly in your association with those who are spiritually unfolded, and from whom an influence will owne to you. That illulence who was the first to cause a ripple upon the still waters of your soul, will do much for you in this way; others will come and reveal to you the depths and crystal purities of those waters that film in the garden of your noul nature, and when you have drank from there, you will find them to be in you a well of living water apringing up into everlasting life; then will the old you dwish has been so long left in your nature, be filled, and in sweet and beautiful barmony you will enter into heaven."

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RELIGIOUS SEESATION.

G. T. Finders after Dr. Full

Dichmet Boul the Object of Co Becomes of Great Posts, Blates rs, Sic., after they Dis.

From the Chicago Tri

On last evening the Church of the Redeemer as entirely filled to hear a review of Rev. Dr. Rulton's Farwell Hall discourse on Charles licker's Rev. Dr. Flanders spoke in substance follows:

Ilicken's. 16-7, Dr. Flameses as, follows:

On the last Sanday in July, R. w. Mr. Fulton, pastor of Tremont Temple Bapilst Church, Boston, preached to a large sudience in Farwell Hall, in this city, a carefully-prepared sermon on the life, death and destiny of Charke Dickens. On the platform and in the audience were many clergymen of the "Erangelical" guild, sitting by and "consenting" to the Doctor sutterances; and next day the Transum iald before its readers a perbation report of the sermon. many clergymen of the "Erangelleal" guild, sitting by and "consmitting Pro the Doctor's utterances; and next day the Tanuum isld before its readers a serbatim report of the sermon. It was our intention to review Dr. Fulton at the earliest practicable moment, but an absence of nearly two months from the city obliged us to defer the execution of our purpose until to-day. Ample opportunity is reflection had only served to despen our couricition of the necessity and importance of a review. The occasion and the sermon was one of uncommon insolence and serveity. A great man had suddenly had opened its half or Jegment Dr. Feston, who had been engaged in the had business in Baston, was invited to elits a index. He came with alsority; and when he blow his trumpet, it gave ne uncortain noud. But its first blast was a note of spraise. Of the fallen great man Dr. Fallen was constrained to say;

"While he yet lay in his house, unburied, the thoughts of the ofvilined world turned to ward him, and gustuity recalled his imments service to manifular. These reconstroiness of his were trader southerness of his were contrained to him, and gustuity recalled his imments service to manifular. These reconstroiness of him were contrained by "Little Nell," or "Tiny Tim," and "David Copparfield," cannot individual claimed him as he own. There was continued to the prison, and the candidate therefor, in the definition of the number of Christ. For this recommended him had greatly reconstruction his race, sit is the total to be the universal learnty to the middle him whom Joses he posed and within the wash of the number of Christ. For this recommended him had guite and the many of the popular there had been not to many, be occupied the place of the drug man whom Joses leoved."

And yet this man, deserving all three kind drug and more, too; this man, whose deeds de purposes milt even the polar there is a too fall the chouse the wind the place of the during man whom Joses hoved."

young man whom Jesus loved."

And yet this man, deserving all these kind words, and more, too; this man, whose deeds and purposes make even the polar-heart of an awful theology into something of human a sympathy, and ca'ort admiration from unwilling lips; this man-enclolar, gentleman, Oringian—Dr. Falton coolly sentenced to endless desimation, and handed over to be a deville victing and a companion for devils forever! Dr. Falton and handed over to be a deville victing and a companion for devils forever! Dr. Falton and it.

id:

"Did he rest his hope of salvation in the finhed work of Curist? That is the question of
questions. Who on answer it? All ought
hards Dickens to confess Curist as made
day of
hards Dickens to confess Curist as made
as the duty of Whitfield; of Judson; of all
ho have been saved. Well and druly has it
can said: 'If he accepted the offers of salvano made to every poor sinner, as some humbly
upe he did, he was saved; if not, not.'"

Again:

"He had no religious support. He seldom, if
ever, went to church. He entertained, so he
declared, the Unitarian conception of Christ,
and made him the medium, rather than the
author of of salvation. Good works, and a life
in harmony with what he conceived to be a just
conception of the needs of humanity was the
ground of his hope of salvation; not a reliance
upon the blood of the Crudfied. His death
abould serve as a warning in many ways."

Dr. Fulton sald much more to the same purposa. Indeed the whole serm: m was pervaded
with a ferce spirit of fanaticiem, and throbbed
with denunciations of woe. It had the aroma
of the pit.

of the pit.

To such a performance, and for such purposes, the Young Ben's Christian A aso-faiton threw open its doors. To witness such an auto day for the crowd gathered. Did the Young Ben's Christian A anothered to the Act of the Christian A anothered to the Christian C

amid the agony of despair."

It is a doctrine of the "Evangelical" Church hat heaven and, hell are contiguous, and that he saved will rejoice white their brothers and istem suffer the agonies of hell. Orist said:
Be ye perfect as your Father in heaven is percet." At is antiafed. Christ is antiafed. And hould we object? Dublies the Young Men's

by step.

Taking for his text Heb. x; Si, "It is a
at thing to fall 1-to the hands of the living
he saked: Watther bound? "Weers
of" What has become of his coul?

The saked is the saked of the saked of the
age of Blander, Dickons.

The saked of the sak

than for Dickens. In this city, every day, families are bereaved, and why do not the "Evanglical" cleary, aided by the Young Men's Christian Association, make a special investigation of the "Whi her and Where" of each? Why pronounce j.dgment? It it not inscensible imperimence, to select some particular case for investigation, and on which to pronounce the doom of endless wor? Suppose Dr. Falton had selected your dead father for damnation, instead of somebody's else father, how would you have felt, and what would you have said? Undoubtedly you would have called him severely to account, and held him responsible for an act of mean, cruel indecency. The majority of the community would have felt outraged, and cried, "for shame "I have been to the same and the community would have felt outraged, and cried, "for shame "I be three thousan in miles of occas rolling between this evunity and England change the moral character of Dr. Fulton act? Think you that the children of Charles Dekens coul not feel as keenly as you? And why did not Dr. Fulton take as a warning, and as illustrative of damnation, the case of Benjamin Franklin, Thomas J. fierson, Elward Everett, Jahn Milloc, Abraham Lincoin, or any one, or all of our hero'e dead who fell for liberty? These men were not, in the popular sense, "Evangelical," nor have we more or better evidence than in the case of Dickens that they put their trust, or an chort dheir hope in the son ing blood of Christs. Dr. Fulton's theory, the theory of our self-tyled." Evangelical "charches, if personning and structure and the sense of the deed commands in it, the son hope is the sense of the deed commands, in a degree, our admiration. If they for the greatest poets of the world Charles Dickens hot have been true, the first from Ethel II. And vyet, the boldes of the deed commands, in a degree, our admiration. The thee's trangelical" code our admiration. The thee's trangelical receiving their mon, yof their daily support, whom, it their creed be true, they have every reason to believe wil

ren, but condemn the inconsistency, the insolence, the bad manners, and the bad taste that selected Charles Dickens as a warning example.

2. But Dr. Falton's boldmas carries him a step too far. It leads him to be forgettal of the truth. Those who question his conclusions respecting the dampation of Dickens he styles. Infidels and scoffers, "those who, would gladly reject the goopel and its claims;" and he speaks of newspapers, both scoular and religious, as an "Infidel and said Christian press." Infidels and said Christian press. The styles was an "Infidel and said Christian press, but the said of the styles of the said o

nave turown mud at the friends of Dickens. He would have said:

"Gentlemen, I believe that Charles Dickens is a damned soul; come, let us reason together about it. To my mind, notwithstanding his excellent aims and work, his love for his fellowmen, his endeavori to do them good, the gratitude that is justly his due from thousands of poor forforn characters the world over, whose hopes he brightened, and whose condition he helped to mend, be abundantly deserves to be damned. He did not accept the method of salvation that I believe in, and undoubtedly deserves to be damned!" He sure to, and the begun with course epithets. His cause was bad; his position uncristian and inhuman; and that he left this keenly, his denunciatory language, and the air of desperation that: pervaded his sermoo, sufficiently evinces.

the air of desperation that pervaded his sermon, sufficiently evinors.

3. We have already asserted that the "Evan gelical" theory, as set forth by Dr. Fulton, if aircity applied, would involve in dammation the majority of mankind, including the most admirable men and women the world has known. We will endewor to make this conclusion more apparent. Here is what he says:

"The Savior tells us that there is to be a final separation of the just and the unjust; of believers and unbelievers. Those who are saved are to wear Christ's robe of right-counness. Those who are lost are to die, because they had not on this wedding garment. This is God's gospel. Too blood of Carist was ahed to make it efficacious."

Again:
"The blood of Christ alone cleanseth from all sin. He must wear the robes of Christ's rightnonaness, if he would stand complete before God."

Anany Again :
"Christ his One had his gare, happines curtains are part top of water to her is in the total to the total total to the total himself describes Dives and Lazarua, is good things in this life—fame, for-inces. The other was a beggar. The e parted. One is in hell, crying for a star to cool his parched tongue. The a the bosom of Abraham. The gulf m, because one died in faith, and one

divides them, pecanwous true true;

Indeed, this is the "Evangelical" theory everywhere, the rejection of which earns for one the epithete, "indied," "coffer," etc. Des it appear reasonable? Look at its consequences and decide. This life is a state of probation. Beyond this life-there is no change. "What Dickens was at the moment he died," says Dr. Fitton, "he is now." Faths in the stoning blood of Carist, applied in tals life, is indiagonantic to advantos. There is no change after death." "Lone who are lot are to die, because they have not on the wedding garment." It follows, then, that there fourther of the youth and the death of the haman mercare hopolosule lost.

300,000,000 are nomically Obristians. How many of this number have on the wedding garment? How many in the congregations of our churches? How many in our families?

Of course the entire pagus word are sliding down to hell. It will not avail to tell us here of the "glot of ratter." The "wedding garment," the "atoning blood of Christ" the one put on and the other applied in this life, are indispensable! The rich man was lost because he "ded without isth" in Christ! And this great mass of human beings in pagus and Christian lands are on the highway to hell, endies she life without isth "in Christ! And this great mass of human beings in pagus and Christian lands are on the highway to hell, endies she protected to compare the compare the compare to the compare the compare the compare to the compare the compare the compare to the compare the compare the compare the compare the compare to the compare the recovery and the recognition of , sisters, children se: the deathler uls, good-

perish, such ruthless creed and rule! Take it in to your family and apply it to husband, wile or child, and you too will cry, perish!

It it, indeed, a fearful thing to fall into the hands of the living God. The Jews found it to be so, but Christ declared that, ultimately, the Jews should as, "Blessed is he who conseth in the name of the Lrd," Every sinner shall have a similar experience. God does not punished may "be made partakers of His holicess." The tiger, even, does not slay for the sake of punishment, but that the punished may "be made partakers of His holicess." The tiger, even, does not slay for the sake of alaying. If Dickons deserves future punishment we believe he will receive it, but perish the creed that it shall be otherwise than for his cond!

e; have not you,
be thankful to
and charmed so
and sweet laughsuch multitudes of many hours; brought pleasure and sweether to so many hours; brought pleasure and sweether to so many homes; made such multitudes of children happy; end-wed us with such a sweet store of gracious thoughts, just francier, soft sympathies, hearty enj-yments? There are creations of Mr. Dickens which seem 40 me to rank as personal benedits; figures so delightful that one feels happer and bitter for knowing them, at one does for being brough; into the scriety of very good mrs and women. The atmosphere, it which tiese people lips is wholesome to breathe in 2, you seel Pat to be allowed to speak to them is a personal kindness; you seems away to them is a personal kindness; you seems away to them is a personal kindness; you seems away.

eeem cleaner from having the privilege of shaking, theirs, " " I may quarad with Mr. Dickers art a thousand and a thousand times; I delight and wonder at his genius I recognize in it—I speak with awe and reverence—a commission freen that divine beneficence whose bleesed task we know it will be to wipe every tear from every eye! Thankfully I take my-share of i e issat of 1-ye and kindosedywhich this gentle, and generous, and charitable soul has contributed to the happiness of the world. I taxe and enjoy my', share, and say a b-nediction for the meal.

Willen for the Religio-Ph WHO AND WHAT-IS GOD! By H. H. Smith.

In all things are seen certain forces, or a pywer that seems to move all, and by that pywer are all things controlled. Home can deny this; but to define that power, all have failed, in all ages and all periods of time. The philosopher of Nature, sees that all things are designedly and intelligently moved, and still can not so the cause. It is incomprehentible, always has been, and ever will be. The fact remains over the same, and never was there a time but that minds have admitted the fact of a ruling power of intelligence, in and through all things, seen only in works, and for the sake of brevity and a num for a bus, we call the power that rules, God, and then all can agree upon what God is, and all sknow him, from the least to the greatest, just as far as they can comprehend him through works.

It is by the united indicases of all combined, that all things move and have their belog, whether in earth or heaven. It is by the ounticlosus of this universal spirit of Nature, that all things move and have their belog, whether in earth or heaven. It is by the ounticlosus of this universal spirit of Nature, that all things move and have their belog, whether in earth or heaven. It is by the ounticlosus of this universal spirit of Nature, that all things moves and Danciellant. His Onalpresence makes him Onalciest. His Onalpresence makes him Onalciest. His Onalpresence and Onnisclence makes him perfect. His ruling and unfolding all things; to practic vision and with supreme power, makes him love all things; consequently he is a 60-60 flore, wisdom, perfection and power, without change or any discrepancies by nature, always universal and actisting in all the same circumstances or conditions.

Then God lass Great Spirit, permeating all and Though and the same circumstances or conditions.

erbryfiling, making overything a part of him, and practically speaking, phremiolytical and physical form titoss of him, and j at as etternal as be is, the is to the universal world, white must be bis earth-by body, the life and motion of all bulley. When you who and what is God, and the first and most important query will have been answered, sith ther will maskind study to know themselves, which is the next most important thing to know, and all cas know them dives by studying their phremological and physical unfoldment, shown and j by the acts of each individual, and thee acts of all combined. How necessary, then, that, all act in accordance with their lipsest incentives, and all combined dislesses that operate upon them. Both acts of each individual and the acts of

scential that all act as top rate upon them. How act in accordance with their true condition and act in accordance with their true condition and introducing, to give all in their true light, as food is the power of all one blood, see on and made viable only as all things new universiond, and as all things will power be understood by any one in-all things will power be understood by any one in-dividual part, he will never be comprehended by any, therefore incomprehensible. Therefore we can prove the character, admitted by all, of Gd, as seen in and through all things, by a personal parts, or in tridual irentitier. If each identity is a faire part of the indict whole, then all are ster-anal, always existing in identity

ADVANCE THE RADICAL COLUMN.

There have been in every age those who have taken positions in principle, in science, and in theology, many years in advance of the times in which they lived. To-day the views advanced by many of them, are pronounced correct, and are taken as the standard truths by the masses. Those observe were families or valuelat: they view the situation of Spiritualism at the present, and consider its growth in the past few years.—See how the massee have advanced from error and superstition towards the heights of truth, knowledge and independence, understanding each other better, knowing more of the future, gaining proof of injunctality, laying saide belief and faith, accepting nothing but knowledge—this knowledge they deemad and will have. As we view what we can of the universe, always striving to view more, we are ledro believe that the whole is subject to the laws of nature; also that motion, life and law are universal, occaried. we view what we can of the universe, always striving to view much the constraint of the universe, always striving to view more, we are led to believe that the whole is subject to the laws of nature; also that motion, lile and law are universe, coexistent and inherent. The two first named (notion and life) constitute mind, or what is more generally termed spirit. All apirit is matter, therefore universal, constituting inherent action. It assumes two phases and only two, action and reaction,—it is constantly progressing and never retrogrados. Every particle of spirit is the universe is recognized by its form, for its no other way can we recognize it. This university of form constitutes a universal language, adapting itself to all—markind, speaking to all, through all—its the God of the Spiritualist, and had suffered to all. We cannot speake and matter.—We cannot separate form and motion, for they are co-existant, inherent and supreme. We cannot express a thought, do an act, or perform a dead, except there be a natural law that governs and controls us. Every manifestation of life, and the manifestation and t oe a natural law that gove an act, or perion as. Every manifestation of life, a natification of life, a natification and the law never differ, there can be no choos, but harmony there can be no evil, neither chood. These words are vitre terms, expression and be no opportunity to the company of language. we can use no other to understood, and at they position, for we are can laws are as varied as the Towards this position while every posi in their way, yet can new march of the vanguard, as heraided by opiritial p impossibilities, neither ad excelsion is the watch word this we conquer. are inviviable, and these the manifestations of spirit, on the radical column is possible obsacle is thrown never check the onward rd. The universal truths all philosophy, knows no redmits of any defeat, for word and the renly. With

STEWART CHAMBERLAIN.

On Esturday eve, Sopt. 24, the door of "Our Father's house of many manisons" swung opes, to receive the freed spirit of our Brother, Stewart Chamberlain, of Le Roy, N. Y., who after a brief ilness, at the mature age of 68 years, was unclothed of the mortal, and went to dwell with the angels. A mere oblivary notice must fall to do anything like ample justice to the memory of this honest, fearless, noble disciple of our Spiritual Pallosophy.

At a very early day in its advent, so ne 23 years ago, he began its investigation, tested and proved it to be based upon an impregable foundation, and from that time forth, few more constant or devoted, have been numbered among its millions of adherents. He was the first male child born in the town of Le Rey then almost a widerness. His deveted his muchood energies to successful mercantile pursuits, by which he acousited a c supetency—reared a family of

its millions of adherents. He was the first male child bern in the town of Le Rey then almost a wilderness. He's devised his manhood energies to successful mercatile pursuit, by which he acquired a competency—reared a family of intelligent children, erected a cimmodious manison,—which is happily presided over by his excellent wife, who is an excellent selling meditim—where the "latch string has ever hung out" to the advocates of our glorious philosophy and religion, musy of whom will with plassure and gratitude long remomer the hospitality of Brother and Sister Chamberlain.

He had also, two commodious public, halls in the village,—Star, and Central Halls, which he freely furnished for spiritual meetings whonever required, besides which he contrib ited liberally of his time and money in promiting the advance of our cause.

The funcal services were goundeded by the writer, assisted by Brother B-sis, at his late residence, in the presence of a large concourse of his fellow-citizans, many of whom had clesed their stores and pieces of business, to show their respect to their long time associate and friend. The terms of the state of the

thund watchuliness and general spears.
Such was the powerful closing of the earthlife of our Brother, and his triumphant entry
upon the actual access of the higher life.
The Spiriualist of La Bry yes of Western
New York, will keenly feel his loss; still we
are quite sure that with the "shining throng of
white winged messengers of Gro," he will continue to work, with even increased z zal and efficlency in this grant and glorious New Disponsa-

Byron, N. Y., Oct. 2, 1870. J. W. SEAVER. PROTOPLASM OF THE SOUL

Letter frem C. E. Morse,

By a casual analysis of several editorials that you published in the Jounnal, some time ago, entitled "Spirit and Matter," I came to the conclesion that they inculcate the hypothesis that the soul, spirit, or whatever name is employed to designate it, begins its lodividualized existence homogeneously with the corp real organism, through the unfolding indisences of organic nature.

That its individuality is a manifestation of the life-lement that exist in diffaster conditions throughout the regions of the wast universe, making individuality of the soul suitely dependent upon the organic ferces of Nature for existence.

I am very well aware of the fact that the great majority of humanily hold the aforesaid hypothesis to be self evident. But the labor and researches of very many able and eminent scientists, who have very extensively investigated mature's econ-

stance, except that which is individualized.

Hence, I do most respectfully request that
will grant us the privilege to hear from yo
these questions. That you will employ as
amount of your valuable time, and space is
Journary, to p hat out that which will aff ref
lampitle evidence to our senses, that there

jurisdiction as the service change citled death, takes place, the substance that cour livies death, takes place, the substance that cour livies ment from which it was compiled, demands in ment from which it was compiled, demands on the earth, owes allegiance cu ulty, do the organization carth, owes allegiance cu ulty, do the organization carth, owes allegiance on N signs. Therefore, it nd disorganizing forces of Nature. Therefore, it is individually of 'es coul resides within the jassicition of organic forces, I would ask if it is not accord use with natural is ave, as well as logic, to bypose they reside also within the jar-sciction of be disorganizing forces? What evidence can you educe to prove that the synd is not disintegrated for death, if it had a beginning, as an individual; rough the organization of divine Mainre. Oblicago, Supplember, 1870.

Giving the Devil his Due.

A past or was making a call upon an old lady, who made it an habitual rule never to speak ill of another, and had observed it so closely that she always justified those whom she heard evil spoken of. Before the old lady made her appearance in the parior, her several children were speaking of this peculiarity of their mother, and one of them playfully added ... Mother has such a habit of speaking well of everybody, that I believe if Stana hinself were the subject of conversation, mother would find out some virtue or good quality even in him." Of course this remark elicited some smitting and, merriment at the originality of the idea, in the midst of with the old lady entered the room, and on being bold what had just been said, she immediately, and involuntarily replied: "Well, my children, I wish we all had Satan's industry and perseverance.

ESF A Michigan course colourated their wooden wedding, last week, at a new mill.

ESF The King of S waten is said to favor is, made suffrage.

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- 10:50 a.m. - 8:60 p.m.

- 10:50 a.m. - 9:50 p.m.

- 10:15 p.m. 7:00 a.m.

- 9:15 p.m. 7:00 a.m.

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man as the grand objective ultimate of Life's
(Infoldings:

man as the gram objective automate of Lines infoldings; He also stands at the pinnacte of all organized file in the native purity of all things. On page twenty-four, the author treats of "the ay mediums paint likensees, in the true' order of se development of the arts and sciences. On part second, under the general head of myreiras Revealed, the author treats of "Hew Mankind anisot their presence through Thysical Bodies of ediums. How the writing is done. However, the contract of the second part of the

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DISCUSSION, AT FOND DU LAC, WIS.

E. V. Wilson, Spiritualis Geo. C. Haddock, Methodisi

LAST DAT'S DISCU

V. WILSON. Mr. Chairman ladies

E. V. WILSON. Mr. Chairman ladies and gentlemen:

Every point presented throughout this debate I have fully answered, and the propositions that I presented in the beginning of this discussion of the law fully answered, and the propositions that I presented in the beginning of this discussion I have fully answered, and the propositions that I presented in the beginning of this discussion is the fully and the substantiated. I have shown that there is direct and constant communication is of the fully and the substantiated. I have shown that there is direct and constant communication, and this inter-communication is of great importance to the world; that the teachings we receive from the other world are elevating in their tendency; that they cultivate manished woman's individuality, and bid them rised in the substantial through the substa

viously said. No wonder the gentleman have shown that measureries, psychology de somesmbulism are all explained by Spiritism; that it is the key to all sciences; that its are pholographed, and correct pictures coursed of those now in the spirit-life, of one no picture was taken while in the form; it this with the other evidences of intelligence it have gone received through these maniations, and to us positive proof of the consideration of the content of the content

nis. Can they photograph their Seeus to prove is existence. That will be conclusive evisuce. We have conclusively proved that man's extence continues after the so-called death, and
abilished man's immortality.
The witnesses brought here by our friend, I
was refuted with proof and positive evidence,
of exceed the character of Island, Hatch, and
here that he has brought forward here as witsees against the character of mediums and
here. He has endeavored to prove his post,
in by slandering all prominent Spiritualists was
the spiritualists was the cause of all troubles,
and and insuling every woman Spirsalist by charges of prostitution and other
man of vice. He has endeavored of all troubles
the segment with the BPVs, an I met
with a gramment with the BPVs, an I met
with a gramment with the BPVs, and the
did doing so. He then say, "Out hors—what
od has it done?" and I have shown that we,
we prove in part the influence of the church,
a have healed the sick, we have reformed the
unbard, we have discovered kines, located oil,
d, coal, and water; besides all this, we have
covered the future home of the Summer
met. We have established one large school. We

le have established one large school, We more than 100 progressive lyceum. We four well established papers. We have fine well established papers. We have infrees buildings for putile speaking, sit—one in Bangor, Maine, one in Richd, Indiana, one in Farmington, Ohio, one fashington, D. C.,—all fine buildings, and of them costing \$80,000,—and we have, a concession of the church, five millions of vers in the United States, and only twenty-pears old.

Wo years old. HADDOCK. Mr Chairman, that is bringing

HADDUCA.

Bew writemen.
WILSON. I am only summing up what has
sen asid. How the gentleman squirms! The
stimony I have produced is:
1. The Bible, Old and New Testament, provg Spiritualism in all its phases, and establish-

truth.

John Wesley, showing all the facts of

re report, proving the truth of

4. Bachu's report, proving the truth of Spiritualism.
5. Gragory's laws of life and psychology.
6. The testimony of Edmonds, Silver, Livermore, Vasiey, Fanshaw, Antis and Gilmore, before Justice Dowling.
7. Judge Edmonds in the Brady case.
8. Sylvester Todd's affidavit.
9. Dr. Antis' letter.
10. Edward Gardner's testimony.
11. Mr. Fanshaw's letter.
12. And not least, ten of all the witnesses life. Haddock has prought here, testily that Spiritualism is true.
13. The effect to produce a doesn unimposched witnesses, men and women, to swear that they have seen and heard, and felt these things in offset to this, we have, "I dow't believe it from Haddock, who concedes the phenomena and deaths the conclusion, but brings no argument to prove his position.
HADDOCK. I don't must to be interrupted key more, Mr. Haddock.
HADDOCK. I will interrupt you as long as for lie so!

OHALBERGAR. Lespoore you can both lie if

lle so i MAIRMAN. Lauppose you can both lie if a choose to.

de the assertion that what one can a plot I again mot him with the about him that if this be trin.

On a moon-struck Jesus and apostles.

Haddock has endes yored to prove that Spiritualism was the source of all evil; but I have showed that as much evil exists is the church, and much more in lact, and has existed long briors Spiritualism came to bleer the world. Spiritualism or no other ism is the source of evil. Spiritualism teaches love to God and love to man, and when a brother or sister does wrong, we do not turn them out on the world, but keep them in, and learn them better. Fences were made for unruly cattle—not for gentle ones. What has Spiritualism done? It has driven infant damastion out of the church—driven hell out of Haddock, for he says he don't believe in hell any more; driven him into the curje talled pig's aphere, of which he talked last Sanday night, in the Methodist Church of this city; and if he keeps on reading spiritual literature, in five years more, we will take another slop into our bowl to rinse off.

we will take another slop into our bowl to rinse off.

I have successfully refuted the assertions he made of the expose of the Davesports and others, and not denied the sharge of sking in the Magdalenes, but say now to them, "Neither do we condenn thee-go thou and sin no more." And now our case is left for the people to decide "which is truth," and if Spiritualian is worthy of your confidence and support.

HADDOCK Mr. Wilson I now challenge you to meet me in debate on this resolution that I here offer you (reads resolution).

WILSON. I have accented your resolution and discussed it. I now offer you the same resolution that I offered you before, and you refused. As I have accepted yours, you should now accept inline. I will furnish hall, and meet you in Cleveland at any time we can decide upon.

Resolved, That the Hible, King James' vertilon, sustains Spiritualism in all its phases.

HADDOCK. What do you mean by the word "sustains ?"

WILSON. The dictionary gives you the meaning of that word.

HADDOCK Change that word, and I will accept your secoption.

WILSON. I accepted yours without changes, so muss you scoppt mine.

WILSON I accepted yours without changes, so must you ecopt mine. HADDOCK. I decline then.

SPIRITUALISM AND THE DEVIL From the Salt Lake Tribune.

From the Salt Lake Tribune.

The final and conclusive way which all orthodox priesthoods—Mormon or others—have of dealing with any knotty subject or phenomens which they cannot explain or reconcile with their own narrow notions, is to pronounce it is "of the devil" and throw it fint the waste backet, there to await the rounds of the gentleman at with tail and horns, who is supposed to gather up all such worthless trash as fuel for his grand and eternal apparatus for roasing humania with tail and horns, who is supposed to gather up all such worthless trash as fuel for his grand and eternal apparatus for roasing humania with the hands of Unias the continuation was the hands of Unias the continuation of the fightitualism and Spiritualists have received at the hands of Unias the continuation of their fellow-brings who are just as devoted adherents to the Bible and accent revelation as themselves. One would think there ought to be a bond of union between this class of Spiritualists and our Mormor frierds, the former believe in continued revelation, so do the liatter. The former profess to enturtain devous reverence for the Bible and is doctrings, so do the laiter. Both accept the unphilorophical dogmas of blood atomenant, the fall and make other inconsistencies. How is it, then, that all Spiritualists are so denounced by our orthodox friends? Will nothing short of the Brigham. Young's insilibility, submission to all his exactions and obx discrete to all his requirement, as a submanily from the clutches of the submanily from the clutche again and again by the same standard. They neither accept an infallible Bible nor any other infallible subscript; and they are as anorely earnest in their devotion to freedom and human progress as any other class of persons. I regard libral Spiritualism, therefore, as one form of Free Religion. Liberal Spiritualist, having appealed to reason and experience, are satisfied with the evidences actually offered in favor of spirit intercourse; while other liberal persons, having made the same appeal, are not satisfied with the same evidences. But both being equally opposed to all infallible authorities and to all low aims in life, are allike working in the cause of Free Religion. Both sceept reason and experience as the ultimate standard of appeal, both reject all infallible and arbitrary standards, both inests on perfect freedom, both seek the highest, purest, and noblest development of humanity. Hence there is nothing essential that exparates them; and liberal Spiritualism is in my opinion one Form of Free Religion.*

Mr. Abbott, though not a believer in Spiritualism the same and the progress of the seek of t

my opinion one Form of Free Religion."

Mr. Abbott, though not a believer in Spirit mainen, abows very forcibly, in the following herie paragraph, the folly and inconsistency of those professing Christians who condemn Spiritealists for their belief.

"But I cannot close my lecture without saying one word more. It would be impossible for anot to follow your belief with my hope—and I should be very loth to take it from you. I don't not it makes radiant them; as about would other wise, be Cart. with about Christianity-is offen declared to have been a great of immortality in countless attong assumes of immortality in countless of the first the between Birthurdens should be called blesting to immunicative in countiess minda.— But if this be true, Spiritualism should be called a greater bissing still; for it has created a more intense conviction of immortality, than Christianity creates to-day. It claims to bring the supercutural into the sphere of the natural, and the apparently miraculous within the domain of law. Besides, if Christians cannot believe your thousands of witnesses, testifying to your mathematical, with type and ears, they must be

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to please all.

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of the present age.

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Obituary.

IN MEMORIAM.—At a meeting of the Buffalo Spir-itual Society, held Sunday, Oct. 16th, 1879, the following presmble and resolutions were adopted:

whereas, Death has removed from our midet to a gher life, our loved and esteemed co-worker, Mrs. Resolved, That while we have

Mary Lane;
Resolved, That while we feel that she has gone to her reward, we regret that the cause of true re in this city, has lost a valued laborer and a fa

friend.
Resolved. That while we deplore her loss as an active worker here, we have an unshaken fifth that the earnest and slocere devotion to right, which ever moved her, has fitted her for a bright home in one of the "many mansions" of the Father's House, in the "Land the state of the stat

mansions" of the Father's House, in the "Land of the Hereafter."
Resolved, That we deeply sympathize with the family of our deceased friend, and trust their grief may be assaged by the same cathed faith which sustained her in siliciton's hour.
Resolved, That these recolutions be published, and a copy thereof given to the family of the deceased.
[1] D. Pitgerald, President.
Gep. P. Kittredge Secretary.

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 Asthma
 Pos. 2 215

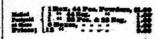
 Headache
 Pos.
 841

 Dysentery
 Pos.
 1,246

 Liver Complaint
 Pos.
 760
 Pains and Aches Constitution
Less of Taste |
Less of Smell |
Neg.
Nervousness Pos.
Pos.
Pos. Prostrate GlandPos.... | Prostrate Gland | Pos. 63 |
Sciatics Pos. 88 |
Sieplessness Pos. 1,469 |
Tumors Pos. 28 |
Falling of Womb. Pos. 317 |
Involuntary Urination. Neg. 19 |
Influenza Pos. 276 |
Fewer Stores |
Convulsions |
The Pos. 276 .. Pos.... 284

In the above list, the hind of perdons which are to t sed in the different diseases therein named, is indicate the letters, "Pox." for Positive; "Nog." for Negativ id "Pox. & Neg." for Positive and Negative.

housands of patients and hundreds of possible that they cannot do without Si BETEVE AND REGATIVE FO desiane that they should be in the has lip, and of every man and woman in the.



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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, NOVEMBER 12, 1870.

VOL. IX.-NO. 8.

Griginal Boetry.

Lucila: or the Lover's Lament.

BY BLIZA. A. PITTSINGER.

ich the harp gently, Luella has gone, beanty and grace, like a star from the dawn; nak of her sofily, for deep in my breast into a corrow that robs me of rest—. iling, serencily and bl'indly she stole the from the morning, the life from my toul!

Ob, why hast thou taken
Thy presence from me?
Ob, why didst thou waken
The life of my soul.
The love that around me
So pracefully sole?
Thy beauty that board me,
Oh, where hath it flown,
The love that around me
So peacefully shone?

the bright Scumer Lund, 'tis the land of a moral in the seal to new beauty and glory is born it is life in its waters and Joy in its breeze, but life in its waters and Joy in its breeze, that its tweeders and basin is list trees, moraing a glow, and a Blush in its even peasive and soft than the heavy can waver it he home of the splift, the bright Morning Lan heaven of beauty, theasenedest and grand, the seal in its orbit, from pleasure and pain, cled with glory fewers hall reign! then, and grieve not, bo, grieve nevermore, a is waiting beyond the dark shore.

Arise from thy sorrow,
Awake from the night;
The light of the morrow
Balli gleam on thy sight;
Arise from thy seaness,
Awake from thy more,
Tha light of my splrit,
Around thee doth glory;
The rays that entwine the
Lummortally shine;
In my soul I enabrine thee
And make the divino!"

ch the harp gently, Luells, my love, pe to my soul from that bright realm above; , and her b-autiful spirit doth shine ared and glorious, immortal, divine!"

Letter from Dr. House.

THER JONES-DEAR SIR :- I have b

reading your "Search after God" this, I thought, how grateful humanity

The Richmond Convention.

Words of Criticism in Reference thereto.

BY MRS M. J. WILCONSON.

TO THESE WHOM IT MAY CONCERN:—A few thoughts have been seeking an outlit from my mind, which may not prove uncongenial to a large proportion of Spititualists.

Here, in my little country paradise, I lack the published item which has again awakened this train of argument, so salisfactory to myself, and doubtless equally so to many others. If my memory does not belray me, it was Brocher Graves' article, concerning the recent anniversary of the "Amorican Association of Spiritualists," and certain remarks therein, to which these thoughts refer. After eulogizing the devotion and practical cooperation of the work, ers in that convention, allusion is made to the fact that Mrs. Emma Hardidge, our devoted champlon and co-laborer, and many other specker were absent, with a sort of implied regret, at least, if not a little of the spirit of rebuke for such absence. Now, many persons accustomed

lact that Mis. Emma Hartings, our our own champion and cy-laporer, and many other speckers were absent, with a sort of implied regret, at least, if not a little of the spirit of rebuke for such absence. Now, many persons accustomed to a sort of borrowed thinking, and reportorish authority as well, never stop to analyze a thing, or weigh any such published protestations in the scales of a just and honorable judgment—and from this arises a system of invilious distinction and conclusion, which calls loud y for the plain umbiased truth. We' are for "the Pintin umbiased truth. We' are for the pintin umbiased truth. We would by all means bid them, "Got special for great and the content of the convention of the same subject, we remurk the point, that many speakers were present, who not being elegater, took no part in the labor, and had no opportun by for a foressing the convention, and the pintin umbiased truth. We are despute convention, and the pintin umbiased truth. We are despute convention, and the pintin umbiased truth. We are despute conventions for apakers—the wery person who ought to have the greatest truth of both local and general liftormation to impart—but are delegate conventions, and the pintin umbiased truth with the second conventions are not conventions, out side of the c flicts apportunent, than in the Genumental Council of Roma. Way, then, we saw in a summer of railroad and hotel fare, to look on the strangled, licended to clade to the convention of the c

tering away of time, talents or money—any sup-pression of our energies, any misdirection of our valuable resources, is nothing but so much

pressor of our energies, as nothing but so much loss.

As far as our principles are concreted, we, who choose our own fields and opportual iss for it-by, by to remind the organizationsist that every one of us, as far as we have means of knowing, were at our posts of duty during the National Convention. On Stater Hardings, ourself, and-many others, were resching hundreds and thousands who could never be led at a reflicial met thay of that character.

Granting even all that is claimed as important and valuable in the Convention, the absent were lighting the beacon fires in new places, sentingling our his rites on the scattered heights,—moving on, as they ever have done, by lar, a greater missionary power, than any American Association has ever yet become. For what are is resources at present, empared with this scattered hest of workers? The fact is, shut off the co-pravive power of independent me I one, speaker, healers, etc., and let Sofrith lisable hardreyed down to the dimension of that Association in its propogating character, and you will see how much would be left?

We last year awa and heard considerable

eat mentons, speaker's, neaters, etc., and let Softiul lians be mare wed down to the dimension of that Association in its prop geling character, and you will see how mene would be left.

We last year aw and heard considerable complaint laviabed upon the free speakers for when he had you will see how ment enter for the soft of the heart of th

From our Special Corresp Missionary Labors.

Haute, Covington, Crawfordsville, West Lei Higginson, Mediums, Spirit Likenesses.

BROTHER JONES:—I am never in the habit, of making notes of my travel, as I think it is a clever way of defrauding the readers of a jurnal, of space that should be occupied by good reading matter, and should anything that I write want in interest, I hope the editor will do his readers the favor to supply its room with something more interesting.

I only make these notes of my travel that I may have opportunity to refer to whatever was of interest to me.

From the O saventing I went to Terre Haute,

of interest to me.

Fron the Onversibn I went to Terre Heute, and labred two Sindays with 'a house divided against the L' The Edicitualists have a fine hall, and all the parapherants for a lyceum; but unfortunately a majority of them have not outgrown their earth conditions, and instead of preparing to defend themselves a seal as the attacks of their opposers, they are weakening their forces by waging across are semination, upon each other. Since prevent yet the principal opposers, they are weakening their forces by waging across are of the principal opposers, they are weakening their forces by waging across are of the principal opposers, they are weakening their forces by waging across are of the principal opposers to be surrender selfish interests for paintiple of the condition of the freeds there, when they learn that they will not allow any questions taken to their views.

I always feel had when I see our friends begging to be let alone, or hiding from their opposers. We shall soon see the Spiritualists of Perre Haute outgrowing these orthodox conditions, when they will become 'a terror to their enemies round about."

There are many noble souls in Terre Haute, and we hope our 'ecturing friends will make it in their way to pass through their frequently. Such persons will find a welexme under the hospitable roul of Allea Pance, M. D., who donaless his hall to the Spiritualists free—they paying the expenses of the junior only.

October Sh and 9 b, I spent with the friends six miles north of Covenses. Fron the Convention I went to Terre Haute,

probably receive an account from Brother Dahrr ty, who, by his constant warfare upon error, has filled the whole country with his beresy. He lis a spraker of splendid abiliti s, being logical and pointed. Baing an old citizen, he has acquired a reputation for cand n, which gives great force to what he aya.

While here, I visited the photograph gallery of Mr. A. D. Willis, and set quee with a splendid result. A circle of five vpitts are plainly visible jast back of my prient. I intended to sit again and have my negative taken, and get a few hundred spirit honorarabut for the secommodsyon of frient's but I found him too bay. Mr. Wills has been tested in every way by attitud and mewspaper reporters from Clacinnast, Oa'csge, foliamapols, and other points, but none of shem have detected him in any fraud, will all have acknowledged it to be gentiles. Like myself, Mr. Wills' the blogical teaching was somewhat a verse to Sofiticalism, and it is established to the subjectures are plain and cally recognized, and be is the last man that would carry on any deception.

On the 25 h I c mmenced another series of lectures at West Laware.

is the last man that would carry on any deex ption.

On the 25 h I commenced another series of
lectures at West Lobnon, Warran Co., Ind, in
the Christian Caurch. Here I lectured and
gave pub is tests in the audiences till Saturday
night, when Mr. Connor, the it Minister, public
ly stated that I could use the bouse no longer,
to the adage so often used by this denomination
twenty years ago,

"B-its and locks
Turned Orthodox,"
was put in the mouths of their eposers. Another house was kindly opened to me the next
day. Though it was not very suitable, it answered as an epoloxy, and I had the opportunity
of leviting the fraternity to a friendly d'accusion.

It was said that there never had been such a

of leviling the fraternity to a friendly d'scorsion.

It was said that there never had been such a
mass of people assembled for any religious meeting as came to hear me. By Sanday night the
news had spread far and wile, and the people
came in from seven miles around, to hear the
gospel of Spiritualism, and were compilled to
return home, as there was no plees suitable for
evering lectures, the weather being cold.

I am now at Hig insville, where three years
ago I presched Adventiam. I have not yet soken here; but I learn that the interes is intense
to hear. Everywhere they are calling for help,
and unless I bree k away pretty shortly, I shall
be compelled to portpone my trip east.

I ive this m'esionary work.

TO THE SPIRITUALIST LECTURERS OF AMERICA.

DEAR FRIENDS AND CO-LAB MERS:—The recent Spiritualist C.m. Meetings held during the summer of 1870, at Harwich, Cape Cod, and Walden Pond, Concord, Mass., were eminently distinguished for the cordially fraiernal spirit that pervaded the speakers present. Although the public exercises maintained a high standard of excellence, and were interesting and instructive to the audiences, yet the deepest and purest inspirations on these occasions were fraiernal, seeming to the assembled speakers like a new baptism of love, from which a more internal and permanent interest in each other's welfare would be sure to grow. Tols santiment found expression in an impromptu meeting of the lecturers assembled at Harwich, which resulted in the appointment of a committee to devise the form of a society or club, of which/every lecturer identified with the public advocacy of Spiritualism, might become a member. At Waldes Pond that committee reported the following articles of association, which were unanimously adopted by the speakers present, who at once enrolled their names as members:

SPIRITUALIST LECTURERS CLUS.**

Wieross We, the undersigned, Lecturers in the field of Spiritual Reform, feeling the necessity of a closer community mercent, as well as our committee reports of the cause of Spiritualism, will be enhanced thereby, as well as our own, multiply agree to ablde by the following Articles of Association.

**Art. 2.—Section 1. The cultivation and preservation of a true fraternal unity, by practically extending to each and all, in essential

of s'ekness or other necessity.

Ant 3.—Sec 1. All Lecturers may become members of this association, by signing these Ar icles or causing the same to be done and paying the regular Fee of \$100: provided, not more than three members object; in which case satisfactory reasons shall be rendered therefor. 2. Any person sympathising in thereof). ... any persons symposising methods objects may become an honorary member by paying the regular initiation for or more, annually, and receiving a smajerity of the voice at any regular meeting of the annually, and receiving the same property of the same property for the same proper

the Secretary.

ART. 4—The Offivers of this Association
shall consist of a P evident, two Vice Pres dents,
a Secretary and a Treasurer, who shall constitute an Executive Bard, to be elected annu-

sticentary and a Tressurer, who shall constitute an Executive Bard, to be elected annually,

Art. 5-The respective Officers of this Association shall perform the duries usually devolving 2,000 such iffixers in sizilar-organizations.

Art. 6-This Board shall have exclusive charge of all financial operations, including the direction of the Tressurer, as to the heatwal of Benefits, and other disbursements of the Fancs; and shall make an annual report of their transactions, signed by each member of their transactions, signed by each member of their transactions, signed by each member of the Board. They shall also determine and announce the time and place of the regular meetings of this Association.

Up to the present time, October, 1870, the Club comprise the following members: A. E. Carpenter, Thos. Gales Forsts, Tsasan M. Johnson, Dean Clark, Sarah A. Byrn s, Memsa B. Storer, J. H. P. ewell, Gorge A. Brone, Elward S. Wheeler, John P. Guild, A. H. Richardson, Issae P. Greanlesi, N. S. Greanles, I. H. Currier, Issae H. Rhodes, Willism Denton, N. Frack White, Mrs. E. W. Willism Denton, N. Frack White, Mrs. S. E. Warrer, Mws. field, Mr

competence is secured, are closed. Whe energy or natural ability they may posses successful empetition in business pursus transmuted into the force by which the id the New Dispensation are apprehended conveyed to the public mind. If true to work of universal philanthropy and the of the great movement which they rep they cannot stop to chaffer and barga'n fo sonal emolument or pecuniary gain.

Boston, Oct. 18th, 1870.

An Old Legend Spoiled.

An use Legens Spoiled.

An iconoclastic correspondent of the New York Tribuns smashes the fine old legend that the constitutional convent in in 1787 didn't accomp ish anything till after Ben Franklin had moved and sectred prayers before the opining of the sessions each day. The records of the convention show that after it had been in seasion four or five weeks, Dr. Alexander Hamilton opposed it on the ground that, "however proper such a resolution might have been at the beginning of the convention, it might at this day bring in some disagreeable animadversions, and lead the puble to believe that the embarassments and dissensatons within the convention had ruggested this measure." Seviral situation were made to "ave of section, and an adjournment was finally carried. The subject was new-thought the seasing during the sevind situation.

Original Essays.

ROSCICRUCIAN MUSINGS.

By P. B. Dowd.

Fog !!! What a strange thing!
The pale-faced moralog looks out of the foggratio at its sleeping lofant, the earth, arrayed in
old, damp, fog-mist grave clothes. Fog in the
treets, in the alleys and the stairways. Fog in
ne gatters, among the razs, and in the damp nombed cloths of the crouching object, who, with
hag in one hand, with the other sorting bits of b bag in one hand, with the other sorting bits of spers and old rags from the mud and the fog, leposite them in the bag. I pause to look, as shots like, he imerges or I emerge from the fog. It is hand shakes violently as he sorts and rubs the and off the bits and scrape he deposite in the-mark. He is old, and steps as if uncertain and draid along the muddy-guitter, with his form bent and shakes reaction and the the contraction and afraid along the modely gatter, with his form beat and shaking, peering out into the fog with eyes which, I imagine, shake as do his hands and feet. Thus he shambles along, that old man with the beat form and shaking limbs, with rags upon his back and on his bear, for he has been lucky full sogry morning, and his bag is nearly full. He shakes it down, pinches its sides, looking kindly at it the while, that old bag, that dirty old friend which guards his wealth, and has raracked it all the long years more effectually than

guarded it all the long years more effectually than Harrings's after or bank vaulta.

Methicals be must be a charmed man, for thieves and pickpeckets evoid than the gettlement and pickpeckets over the state of the state of the pickpeckets over the state of the state of the pickpeckets over the state of the state of the pickpecket over the state of the state of the pickpecket over the state of the state of the state over the state of the state of the state over the st

long 1 hurga 1 grand-rould suddenly cause his song and game as moment, and then dive deep into the slime and ith of the swamp.

Can it be, I sake as I walk away, that this thing thing the just seem has come up only a little while ago live just seem has come up only a little while ago anoraing? His fashy cheeta, hideous mouth and goggle eyes seem to tell me so. He takes to rays, allegs and gutters as kindly as the frog to his pond. I pass on, and out of the for comes the "hurga i gurga I hung en along i" I stop—no! I am mistaken. It is daily the shout of a corpus as he hurries by just he fog, in a butcher's cart, looded house. Fog is such a strange thing! Here they come! butcher, cart, horse, driver and corpus, holding up their red hands in the white pall closing us in. Yet a little while ago these were hving beings, and looked out of eyes fully as intelligent as his who draws the cart, or he who driver, or the human why belittle an another. The griver the gutter can and it seems to me as if the fog is

friem, "the Right House," and so "y the Right House," and so "yo "His Revenues," and so "yo "His Revenues," and so "yo "His Revenues, and the witnesses; look, out of yoldied log, renders a cision, which, in the majority of cases, cision, which, in the majority of cases, and cases for a small ghi of common sense for a ble with long

court beer the samings of common sense for a Insurance companies for the public with long Insurance companies for the public with long the same of the same of the public of the case has fairer, either from death or fire, until the pub-has fairer, either from death or fire, until the pub-has forgate out for millions spon millions, which to to build masslors and palests, to feed and tolten myriads of lany agents and managers, which, were it not for the for the unlight of common sense would dissipate and easter among he people, to build and endow hospitals, and pro-ride for the poor, shaking reg mosper und the

the difference. In order that the polory-the difference is not the minds and souls governise spanns in the minds and souls governise spanns in the minds and souls to intere. More disease and crime spring or urcathast from all others, of the morrow shuts out the smilght of op from to-day. If the poor never lifts, but lite a half in the grave, upon bearts, hopes deed and bursting with corruption to ad violence.

lence, anali, and helpless one seems shut knows not what unlooked for and is staring at you, ready to pounce y. Fig seems resonant as a bell, world is beating out most unearth-

states is fog. It seems all around, every-nly where you are, y man even for in his neighbor, but never where generally it is thickest. Strange as reaching one of the 10 Mart you, and ting and changeable give momentarily gloom, while sighings and whippfrage the wife, rathe and clean of which one

everywhere present. We might think mentiful sunsy fale of love would be free but not so, fig has laid it waste. They

whereby natural rights are forged out of the common people. But it is all right, so one don't see through the fog. Where love is, there are no titles and no log, but all lor love. The fogs of the world are so deuse and so much greater than ally logged out of existence before it has fairly begun to burn.

Little innocent child.

Little innocest children, angels fresh from the courts of heaven, gleams of radance, whose bright-ties dippels the form of its of heaven, gleams of radiance, whose bright-ispels the fogs of life for a brief moment, are with false notlons, dignity, prike, gew-gaws, nill the angel and the radiance gives place th dealing log. The third is fogged with the nd glitter of gold: the banker and the mil-

to death dealing for. The thief is fogged with the glare and glitter of gold; the banker and the millionaire are equally b fogged; speculators are intended to downight robbery by reason of the deliations of fog. ladeed! we are all salling upon an unknown ocean, and fog, dense and deliative, is around our farmer of the second out for t

BOMNAMBULISM.

Interesting Incidents conn cled therewith.

BY. WM. B. PARRESTOCK.

Br. wm. B. Painterfock.

Bro. Jones:—Still further to illustrate my method of inducing the condition to those who desire "more light" upon the subject, I send the following:

With respect to every one's being able to enter the somnambulic condition, I can but say, that there are many things which may interfere with its speedy a complishment—such as noise, fear, anxiety, wakefulness, and in fact, any other emotion of the mind which will divide its attention or disturb its equalmity—but, although some have more difficulty in entering the condition than others, I s'ill believe it possible for any one to do so under proper conditions and surroundings.

It is a metimes difficult to render them clair-toyant, but it can generally be effected by di-

it possible for any one to do so under proper conditions and surrotindings.

It is a metimes difficult to render them clairvoyant, but it can generally be effected by diverting their minds from one familiar plane to
another until it is induced. Some succeed best
by exercising their imagination, viz., by imagning scenes, pictures or persons, etc — others by
having some one who is clair-oyant to att with
them, and to describe persons and things, etc,
as they see them, at the same time that their
minds are diverted to them. Some fall into the
condition through fatigue, and I have left some
who seemed hopeless, to Mralone for an hour
or more, and upon coming back, have foundthem in the condition.

To illustrate this fact, I will sta'e a case.
Some years ago, while upon a visit to the
village of F——, the inhabitant desired to
have some experiments in clair-oyance, and as
there was no scarely of applicants to sit by
the purpose, I scated several ladies and gentle
men, but, owing to the noise, amilety and confusion, I experienced considerable difficulty in
getting a subject into the state, but eventually
succeeded with one of the ladies, who entered
the state despity, was a good clair-oyanat, and
seemed insperged in the experiments, which
were quite galisfactory, and much astonished
the inhabitante, who had never seen any thing
of the kind, but, among the number of taces
who were tested, was a gentleman, who, notwithstanding the noise and confusion, was all its
setting, exhibited no signs of being succeptible,
and I sterve to vain. by diverting his mind in
the usual way to different piaces, at home and
abroad, far and near, but, all to no purpose,
and I had given him up for the time being,
when the lady fell into hat state. But there
be ant, still seeminely determined not to be
frustrated in his endeavors. I spoke to him,
and as ple seemed resolved to "sit tout," I told
him to persevere, and returded to the lady, whom
some irlend had taken in charge, for special
clairyoya

ne as, and seemingly obtermined not to be frustraved in his endeavors. I spoke to him, and as he seemed resolved to "sit it out," I told his to persavere, and retured to the lady, whom some friend had taken in charge, for special clairroyant experiments, which it took another half hour to complete. Toen, after requesting had hour to complete. Toen, after requesting head for the continuous states had seen and to the continuous states and the seen and the continuous states and the seen and the continuous states and the seen and to the fentleman, who, to my astonialments. I found in a most perfect state of demmanulian, and unusually clairroyant, as the experiments made afterward, most fully proved.

I will here give in detail one of the experiments which was made at the request of the village clergyman, who lived about one-third of a mile across the fields, and whose house was in sight, but had never been visited by the subject. He was requested to describe the interfor of the house, viz: the umber of the rooms, their relative position, where enkered, etc., and having done so satisfactorily, he stated that there was a young lady there dreased is white. This was positively denied by the elergyman, and was an positively insisted spon by the subject, but, as the fact could not be accurated without a visit to the house, he was requested to tell what was in the upper drawer of a secretary, which was upstairs in the front room. After custing his mind there, he stated, the heavy wome papers, air pieces of silver coin—assing their waine-and three pennies.

The clargyman stated that he was correct about the papers and the alver oil, but de-ined that there were senties in the drawer, "any."

The clargyman stated that he was correct about the papers and that he was contend to the accurate the remaining the remaining the remaining that the four toom. The clargyman stated that he was correct about the papers and the alver oil, but de-ined that there were pennies.

nied that never the was not."
"Well," said the subject, "you had be and-ma. The lady in the white dress is and the penness too."
Desiring to know the truth of his chargyman went home, and was man."
"The chargyman went home, and was man."

the chargy to come tack and acting the white dress was there, and the white dress was there, and too.

This subject was, as near as I can remember, over three hours in entering the condition, and upon a king him in regard to his feelings while sitting at Jones, he declared that before he leat himself, or became unconactions of he surroundings, he fight as if there was fire under him, but that he soon after fall into the most delightal condition, feeling as light as sir, and gord-surroundings, that in this case.

inca, as but that he soon after an appear to that he soon after an appear to the condition, feeling as light as sir, and appear only happy."

I have but further to remark, that in this case; all the usual means to induce the condition failed, and he fell into the state through fatigue, as is often done in the natural way, but as his misd was upon me from the commencement of his sitting, he heard me when I spoke to him, without rousing out of the condition.

that there is hope for the most obdurate, and aput from prijudice, and willful resistance, it is possible for all to enter the condition if sufficiently persyered in.

In reflecting upon this case, the question naturally arises—did magnetism put this subject into this condition? If so, it must be a kind that acts independent of the operator, and which has been overlooked by the savans in the art.

which has been overlooked by the savans in the art.

But, I have many other "big gues" in store, to bring into position against this breeder of evil, and as I have but commenced operations against it, you may expect a rich expose before I get through with it.

Written for the Religio-Philosophical Jose BELIEF VERSUS UNBELIEF.

ot Wheels.

BY AMOS BENTON.

Oan all persons—or any person—c.ntrol their belief, so as to believe that some very improbable thing is a matter of fact, without some convincing evidence beyond the mere ipse dirie of some unknown person who may have lived thousands of years ago, and what he said of wrote has been handed down by tradition, or what is called history, from generation to generation? Or can persons who have a well-grounded belief in some reasonable or unreasonable things, of the ordinary or extraordinary kind, change that belief, and become unbelieving at will, and without some good circumstantial or positive evidence that their belief is erroneous? These are questions that have been often most

change that beiner, and become unbelieving at will, and without some good circumstantial or positive evidence that their belief is erroneous? These are questions that have been often mooted in departing clubs and lyocums without setting the question to the satisfaction of all parties, and there are multitudes that still contend that belief is a voluntary act of the mind, and that whatever is found within the lids of the Bible, however Gratsary to the laws of Nature and common, observation, can and must be by lieved by every human soul without the exercise of human reason, or else that soul will be doomed to everlasting perdition.

Will not E. Y. Wilson—'one of the editors of the Relatoro-Princate Journals.'—get some learned believer in this doctine to debate this question with him at length?

I have met with many persons who would not believe my word spoken from the evidence of my senses, nor the word of other in whom they would place the most implicit faith on all ordinary statements of occurring events, when they were told that a tlu trumpet was carried round the foom, and presented to each of us, and audible voices, giving lengthy communications spoken through or by means of the trumpet, under circumstances that made it self-evident that no person visibly present could have done it,—'yet these same persons that would not believe living and true witnesses, would express a firm belief, tounded upon the old traditions which have been handed down from generation to generation for thousands of years, concerning that great for hunter, Samson, who caught three hundred fores, and tied them tail to tail, and sent them out into the corn fields of the Pailistines to burn up their corn; and that upren another occasion he caught up the jew bone of an ass, and slew a thousand men therewith; and many more quality lacredible performances, all of which may be found in the Book of Judges.

The following anecdote will illustrate the belief of such persons: An old lady once had a belief of such persons: An old lady once had a b

and many more equally incredible performances, all of which may be found in the Book of Judges.

The following anecdote will illustrate the belief of such persons: An old lady once had a son who had just returned from a long sea-faring expedition. The son was relating to his mother the many wonderful things that he had seen, and among others he gave her an account of the flying fishes. The old lady shut him right up on that, and said the would hear no more of it,—it could not be so; fish could not fly, and he must not lie fether. So he let that pass, and told her that they were once navigating the Red Sas, and had coassion to drop anchor, and when they drew it up they brought up one of Pharaoh's charlot-wheels!

"Ab!" said the eld lady, "I don't doubt that, for I read in the Bob ethat the Lord troubled Pharaob, and took of his charlot-wheels! of the Red Sea, when he was in puruit of Mosca and the children of Isrsel. That I can very well believe."

FUTURE PUNISHMENT.

Letter from lealah Mille.

Ester from Sealah Mills.

BROTHER JONES:—Does man derive his powto act from God? If he does not, then he is independent of God, and not responsible to him for his acts. While, on the other hand, if he derives his power from God, and he being all-wise, he must necessarily know that man would use that power in the performance of evil.

Would it not, then, follow that power to act at all, conferred on the individual, would warrant him is acting in whatever way it pleased him to act?

If the power to act conferred on him does not warrant him in so doing, why, then, in his wisdom, did he not limit that power to the performance of good alone?

Again, we are taught that God is a spirit, and that man is a part of God. If this by so, I would ask, if the power of the individual to act is not controlled entirely by the spirit that occupies this clay tenement?

If then, the spirit is that which causes the body to act, and that spirit is a part of God, can it be punished in a future world? Would you not punish God in so doing—it being a part of him?

Now, with regard to this idee of future pun-

not pushed God in so doing—is posses—not pushed God in so doing—is posses—not pushed. Now, with regard to this idea of future punishment—what better is Spiritualism, as taught by some, than orthodoxy in that particular? One teaches a hell of fire and brimstone, and the other a remores of conscience as bad, if not worse, than the former, for the purpose of scaring people into doing that which they conceive a stability of the sta

the other s. the former, for the worse, that the joint people into doing that which they conceive to be right.

It is time that 8 ptritualise is a got rid of this relic of orthodoxy, and took the platform of love, here and hereafter. What is the use of abusing theology for that which we teach ourselves? I would like to hear from some of the thinking minds among your readers, in regard to this question of future punishment.

Here is a Baston Boy's co

"The Borse."

"The horse is the most useful animal in the World. So is the Cow. I once had thirteen Ducks and two was drakes and a Skunk killed One. he smelld Orlu! I knew a boy which had 7 chickens but his father would not let him rais Them and so he got mad and so he boared a Hole in his mother's Wash tub. I wish I had a horse—a horse weighs 1000 pounds."

Wisconsin must have some tall people, if the statement of a local paper may be believed that they are gring to build a college which will accommodate 500 pupils three stories high.

Written for the Religio-Philosoph IS THERE A GOD?

The Position that the Journal assumed in regard to the Creation of Worlds, Corroborated by an enument Medium.

By Mrs. Maria M. King.

Who shall answer this mementous question to the satisfaction of those who fall to recognize the existence of an everruling intelligence in nature?

the existence of an everruling intelligence in nature?

"The God of old theology" may be taken as a mythical being, since he is clothed with at-tributes which disprove his clivinity, and piece him on a level with malignant spirits; but who shall prove the idea of a superintending intelli-gence in nature a myth, and without foundation in the principles which underlie all nature's ac-

shall prove the idea of a supermenting meangence in nature a myth, and without foundation
in the principles which underlie all nature's action?

"There is no God but nature," says one; and
in the same breath, acknowledges, in effect, the
religious nature of man—the naturalness of
worship and aspiration to man, who represents
all nature below him. What signifies it, that
man, by nature, acknowledges a God? that the
inatincts of his nature in every state, from the
savage to the highly civilized, prompt him
toworship, to aspire, and to seek ald from a hu,
perior cource, acknowledged as God," the
Great Spirit, the "spirit of nature," etc., ct.
-it is claimed by many of those who deny the
being of God, that nature's promptings within
the human spirit, should be the guide, the creed
of that spirit. If this is sound doctrier, then
surely it must be appropriate to believe—in a
God, as there must be a God in the creed of
that spirit. If this is sound doctrier, then
surely it must be a god in the creed of
the spirit. If this is sound soctrier,
the nature of the spirit, and perhaps, unacknowledged to list!

Nature is an unering guide-when herpromptings can be understood clearly, and even
when the human mind is completely beclouded
by the mist of ignorance and superstition, its
instincta-there as guides to point the way to ultimate development, though they are so warped,
the spirit and so misunderstood. The God
of the savage is fashloned by the "power of his
conceptiona, and since this is so limited to his
mind, God is what cultivated man neteems a
monstrosity. The ideas of the Supreme Ruler
of nature, which were conceived in the early
ages, when man was weak and uncultivated in
idelict, have been handed down to the present
are, modified, it is true, but yet, bearing their
original semblance, and impossible to be mistaken. These underlie the theology of christendom, and cause infidelity to the cristence of
God, his many minds that cannot, or do not look
outside, or, this theology in reviences of Delity.
It is c

methods of action, and include the control of the c

does it disposy itself under all circums along it answer:

Intelligence is order, that order which provides for emergencies; and the more perfect the intelligence on the more perfect the intelligence, the more perfect the intelligence, the more perfect the intelligence, the more perfect the provides made for every possible need.

In the nature of things, law proceeds from something in nature, which provides for the universal harmony prevalent ther. In all the provides for the universal harmony prevalent ther. In all the provides for the universal harmony prevalent ther. In the latest the calls intelligence, which there is no server the control of the control of the universal the server and the server the control of the provides the server the server

which are provided to meet every possible want.

Law, without a law-giver or an administration, is synonymous with no law, for, as man reasons, intelligence alone conceives of order and the necessity of law, and is alone able to elicit order from nature.

Man in the spheres of life, where he can be studied by man in the flesh, administers law—puts in operation metans presented to his intelligence to provide for himself, for those dependent upon him, and for the progress of mature around him. His own intelligence is added by a superintending power, as his knowledge is limited, acd he cannot provide for himself or any thing about him, without this sld. The machinery of mature works oesselessly in view of man, in the fiesh impelled by law, administered by invisible powers: but he can reason that these powers are intelligent, from what he

knows from the results of his own intelligent action. He can command rature's elements as far as he has learned hose, and goes on experimenting and learning. He can command the lightning, the subtle, invisible force, which was formerly belived to be only wielded by an anary Deliy, in token of wrath and vengeance,—he can span space with invisible forces, susceptible of transmitting thought from continent to omitent, in a moment of time; and other similar wonders he can perform, which proves him to be progressing is intelligence and power, towards the point where he can fully comprehend how the "wast machinery of rature" he kept in harmonious operation, and can all in doing it, as he now aids by his intelligence, in creating the conditions which surround civilized mans.

creating the conditions which surround man.

Man understands that his powers are if from analogy and observation, he can bit that there must be intelligence in the whose powers are infinite. The perfect has made to be a considered by a content of the perfect has made and manner it does."

I said, haw does haw do this, but in obtaining the perfect has made and manner it does."

I said, haw does haw do this, but in obtaining the perfect has relied in the properties to refer to his called it is appropriate to refer to his called it use, to illustrate that of the Delife int. Man discovers that everything does not outly he wants without he provides it.

Letter from Austin Kent - He attacks the pos Bro. Wheelock.

Bno. Jones:—Mr. Wheelo stakes in applying the idea of an infinite and infinite Devil to me. I have said neither dod or Devil could be infinite. No more could go of or evil be infinite. Mr. Wheelock, in the first half of his reply to me, clearly demonstrates the truth of my real position. With this I ought to be

as positive and been expended to a lesser good.

been called 'a lesser good, been call d'real, been call d'a lesser avil. I have never said "real, "aboilete," and "youtive" were, or were not proper words to apply to good or to evil. I have said they each and all applied as correctly to evil as to good. This point must not be overlooked. By "sail," I meant sciud. But Mr. Wheelock, have you not f. und it so! I i not pain to you as real, and as actual as pleasure? Bhow us in what sense 'absolute," "positier" may not as correctly be applied to evil as to go o! f. ido not write to cavil. Do not answer me as though I d'il, I am serious. You define g' alies—"The possession of a force and power superior to and above all "have force and power superior to and "have force and power superior to and rectly be appearance of the process. In coard, Do not answer me as human am serious. You define p stirre—"The possess in of a force and power superior to and above all other force and power—self existing and infinite filing pervading, and perpeating the infinite whole." I see no evidence ofsuch power. Prof. Hare and many others have not. Do you say your God or your good is such a power Then I sak. Is not your God—He whom I amasked to call Father—under the seesatine of self. Do you desire to impress me with the idea that our Greator and Father God is only pleased—mode happy by witnessing the sufferings of Hu children! That He loves to witness suffering, per situality. That sympathy is not one of his attributes. And, do you sak me to realize that this is a better faith than I now have. Does such a view honor and exalt your God? My friend, pure Atheisan sixy be bad, but it is not the worst belief;

Kou say—"Mr Kent usually writes to lear!" I am getting old. I have read such thrusts at Epitriualization of the process of the proce

if my common the property of t

Stockholm N. York, Oct. 17, 1870.

P. S. Sympathy with the suff, ring is suffering or suffering to the suffering of the suffering of the suffering of the suffering is our universe, how would you describe an enbeing—a Devil ?

Public dinner orators should be exactul how they express themselves. We read, the other day, that the builders of a church now in cruse of construction, when his health was given, rather enignatically replied that he was "more fitted for the scaffold than for public speaking."

MISS ELIZA A. PITTSINGER.

The Prophette Postes of California.

By her genius this lady has gained a position which will ere long be recognized and acknowledged, and will abine bright in the galaxy of inspired poets.

Her poems are chiefly patriotic, her forte is heroic; but she excels also in the pathetic and devotional. She has written some of the most beautiful poems in the language, and it is not in her veracular only that her productions are known and appreciated; her poems, but not their author, have acquired a Continental European reputation, many of them having been translated in foreign languages. "The Esgie" is published and read in French, German, Span. devotions—
beautiful poems—
in her vernacuker only
in her vernacuker only
known and appreciated; in—
their author, have acquired a Coutheir author, have acquired a Couropean reputation, many of them having
ropean reputation, many of them having
ropean reputation, many of them a
is published and read in French, German, Spanish and Railia.

Miss Plittinger's poems possers a pouliar facility for musical adaptation, many of them al
most fall it-to harmonic us cadences while reading. "The National Rilly," for which a beautiful air was composed by Martin Simonsen, and
sung in the Public Schools of San Fractice, is
an illustration, and we will also refer to a beautiful little poem entitled

TWILIGHT PANCIES.

11, we notice a pairiotic poem which poswe characteristic in an eminent de

Oh. harp of my country awake from thy slumb Awake from the deep and perilons eight! King out a boil pean of jublicant numbers. That shall rouse to each soil an echo of might! Benesat thy bright bonners. Our songs and hoas ness, in an anthem triumphant shall might and rise; Whore echoes resounding, From nuclear revocations.

There is nothing sensational nor ephemeral is alies Pittsinger's poems; they are all based on principles of truth and justice, and come direct from the heart of a true lover of humanity—"They are not for a day, but for all time," and will live as long as truth and justice have their ab ding places in the sout.

Her patriotic prems express loyalty and sincere devotion to her country and It publican Government; and contain no suca sclick pretended aphorism as

"My country right or wrong."
but she foels it is her mission to endeavor to
make her country right.
As we have aid, herolo poetry is her forte
and speciality; but she possesses all the qualties to make a grand Epic prem, which
where she will attampt, and we feel assured of

her success.

As Epic porm should embrace all styles of poetry which this lady is capable of producing. It includes the heroic descriptive and narrative, tegine, pathet, amatory, sendmental, pastoral and didactic, in all of which except the latter

dge.

a specimen of the heroic we will give an
t from a patrictle poem aliuded to above.

THE NATIONAL BALLY-A WAR PORM.

THE NATIONAL RALL.

"Tho' the tempest of stills and storm of dismaion Unfair their dark wings o'er rebelling and might.

W.'U true't to the power that he made as W Union To guide as through darkness to justice and right. Our hearts shall be true to the poise of the nation, In marches of Freedom, majestic, sublime, In tame with each changing and onward vibration. That echoes along the grand cycles of time."

COMPER.

"On, Freemen, on 1 let it swell from the valley On, Freemen, on 1 let, it ring o'er the plain, "Tie the call of our nation, Oh, let us all raily, Rebellion to conquer and glory to gain"

away to the ranks where the strife is advanting a Away, to the plain where the warrior lies low away to the field where the sabre is giancing its renomens axed to the breast of the foeloh, cound the sharam from border to border! Bling out the new song of our nation's re'essel O'er de last pale foe and répellions manander Unfari the white banner of trimmph and perce.

Sould the alarm, let it ring o'er the valley!
On to the rescue from city and plain!
This the call af our nation, O then let us raily,
Rebellion to conquer and freedom to gain."

That has the true ring of pat i tic ard r, and ceife etthus lasm.

A fice specimen of her ability to write de-riptive and maintive poetry is

A noe specimen of her ability to write descriptive and marrative poetry is

The elegiac and pathetic styles are exemplified in the beautiful at all mournful little peems to "Luells," Lines to the Memory of The mas Starr King," and the grand, stately "Monody on the Assessheation of President Lincoln," "Oh, Give us Back our Dead?"

We find the smatory and sentimental in the "Minstries Woolag," and "A Berenade," both of which show her writed powers.

"The lay of the "Modern Endywlon," is a strictly classical and purely inaginative peem, and is an exilence of our authors quality as a writer of fiction. It also shows her powers of condensation; it contains smile-ant plot, thought, sentiment, and beautiful per pictures for a poem double its length.

Bhe is of a devotional and religious nature, as its evinced in several Sarced Poissy which she has written, of which we made particularly "A Sanday Morning Prayer," and "Our Father Reigneth."

"A Sunday Merning Prayer," and "Our Father Reigneth."

Miss Pittsinger writes wholly from inspiration; her poems breathe the spirit of inspiration; her poems breathe the spirit of inspiration prophecy—hence we have termed her the "Prophetic Postess of California." The brantitul poems give erdence of this. In her moments of inspiration she looks into the future with a prophetic ken, seeing the toggress of creat principles, and the triumph or right over wrong. Her heart is filled with philanthropy wad aphorrence of deceit and oppression, and in a she feels so she writes. "Precision for all manhind" is her motto, and by her life and writings she sustains her theory.

We have said Miss Pittsinger is a new authorse; even so—for it is scarce four years since she less commenced writing; 'the did not until that inne-know are possessed the inspired gift of toetry, the power of giving appreciation to her iving, barning thought in narmonipou numbers, labe she has experienced the immortality of he' gift, aircs the divue allistic has come now her, she has not buried her 'talent in the arth nor hid tin a napsin, but has endowed he world of literature and humanity with the ich geme of her going; productions that come nom her soul, and arepart of herelf.—Sen France Golden Erz, 1865.

The Ture Hauts (Ind.) Journal says at the agus is no prevalent there no wadays if young ladies, when they meet, akt, "When you shake he

WORSHIPERS OF GOD'S WORD VER-SUS WORSHIPERS OF GOD'S LAWS.

By H. S. BROWN, M. D.

All people on the earth are worshipers of the words of their Gods,—as written or spoken by some ignorant persons thousands of years ago, when man's intellect was first developed sufficiently to form a language that enabled him to express his riligious ideas,—except infidels and Spiritualists.

Spiritualists.

We see all people listening to these legends and oracies, and studying them to find out their hidden meaning, and in this manner learn the way to live in this world, that they may enjoy meet in the spirit world. Among savages and barbariars, who have no written language, they mix the legends of their fathers with those of the arcients, and all go finally as the word of God. And in this way formerly, people who have Bubl. Is for their study and gui le, had them made for them. So the Bibles of all nations contain a but the same sentiments, or general principles, and have proved equally valuable to the people.

nave Bibl a for their study and gail fe, had them made for them. So the Bibles of all mations contain about the same sentiments, or general principles, and have proved equally valuable to the people.

If you will go back eight hundred year, you will find the filindoo with his Vedas; the Persian with his Z ndaywats; the Chinese with his holy books; the Christian with his Bible; and the Mishammedan with his Korac, were about equally civilized, and all were equally babarisans—unless we except he Mishammedans; and bistory does not record a more barbarous people than the Christians were for five hundred years after that.

But during this time grow up the ir fidel party, which rejected every sacred book that was called the word of G 4, and went to studying the laws of Nature with such zial that we may well consider that they worshiped them to learn their hidden power, and find through them the way to obtain happiness on earh; and between the zalous Christian and the infleigrew up the Protestant partizans who contended for the right of private judgment on religious subjects; and the leaders of these partizes became the rulers of nations, and have protected persons while studying the laws of Nature so much that in the last twenty two years the Spiritualist party,—who are studying the laws of Nature on much that in the last twenty two years the Spiritualist party,—who are studying the laws of Nature on much that in the last twenty two years the Spiritualist party,—who are studying the laws of Nature so much that in the last of the preson the principles by which we workly the laws of God,—have grown in public favor so much that they are a lowed to live and publish their religious opinions.

Rere we have as the religious opinions.

Rere we have the principles by which we workly the laws of God,—have grown in public favor so much that they are a lowed to live and publish their religious opinions.

Rere we have a butter standard of their such shade of all churches with their grades and dutes.

The question it, who are the s

crasion of cancentions to discuss and declare the religious teachings of Spiritualism and to organize upon them.

And the angel teachings have been declared, and our organizations have been perfected on them, yet they couse very little excitement; in fact, the word worshipers acknowledge these teachings, but say they are not as good as their own; that their died teachings will make people live more virtuous lives than our laws of God and angel teachings. And this throws every person back on his or ner individualism. And here we apt te-day, with no mor! or just standard to be judged by that is diliterent from the word worsaupers. Here is a field for discussion in our organizations, if we are to have them.

Milwaukee, Wis.

A SPECTRAL SIGHT.

A SPECTRAL SIGHT.

Aludy, in a late trip across the deep, deep sea, was lying, on a sofe in the ladies' saloon, when to her surprise a gentleman entered the saloon, when to her surprise a gentleman entered the saloon to her surprise a gentleman entered the saloon to her surprise a gentleman entered the saloon to her surprise a gentleman entered to forceastle. She was much astonished, not only that any one should do so without kneckirs, and moreover as ahe did not recognize the gentleman, although the head associated with all the passengers for many days. She mentlened the matter to her husband, who merely remarked that he might have been confined to his bed up to this time, and that this was probably his first appearance and that ro doubt at the dinner table he might satisfy her mind. At that time, the lady carefully scrutinaved the faces of all the assembled persons, and was positive that there was not the many days and the saloon of the saloon of the continuation of the saloon of

Brayllian Packet be "No, sir," replied the man so "No, sir," replied the man so "No, sir," replied the man so "No, sir," replied the circumstance.

His interrega or related the circumstance.

His interrega or related the circumstance.

"Why, what day was it?" asked she other.

The date baving been told him, he replied,
"Well, sir, it is a very remarkable circumstance. I had a twin brother, so like myself,
stance. I had a twin brother, so like myself,
at we could convoly be distinguished apart—

the was on that very day that he

localism, so to speak. A man dies in America, and is seen on that very day on bosad a ship going from America to England, as if purposely crossing from that country to the other.

DESTROYING THE APPETITE FOR TOBAÇCO. ORION'S PATENT PREPARATION FOR

Below, find letters, which are samples of hundreds now in my possession:

C.M. John C. Bundy—Dear Sir:—I notice that you are agent for Jetrois Antidate to Tobacco. I desire to know what your terms to agents are. I have been humbyged by these tobacco satidotes that have been soid and puffed by the newspapers, and yet, would like to try your preparation. I make the humbyged by these tobacco satidotes and yet, would like to try your preparation. I presume that no man in this region would be listed to purchase a box if it, would accomplish acything, but to buy it and it do no more good than gentian root—they are lited of buying the like. Please let me has from you, and it any hing can be done. Your stuffy.

Yours truity. root—in test in it will assist Yours truly,

Kingsville, Mo, May, 9th, 1870.

Upon the receipt of the above, I wrote Dr. Atkinson, and referred him to the fact that every box was warranted to offeet a cure if directions were followed, and the many refunded in case of failure after a strict compliance with it define clone, which are very clopple. The doctor procured a box of the preparation, and below see what the says of

it:

"I hereby certify that I had usel tobacco for from the wee discover, in the strictes sense. I had not never to the strictes sense. I had not sense to the se

all, will forther state that my health improved every day from the time to byte to use the preparation. The dyseptic symptoms that I had before, have all vanished, with the defire for tobacco. I would trag every tobacco cuewer to by a box of this freparation.

Kieg. ville, Mo., Oct. 28th, 1870.

What Orton's Tobacco Antidote Did for Mr. W. S.

What Orion's Tobacco Antidote Did for Mr. W. S. Brown.

"I have used tobacco for twenty years, chewing and amoking, but especially addicted to simbling, and amoking, but especially addicted to simbling, and amoking, but especially addicted to simbling, and amoking, but the control that it is a simble control to my health, affecting both my mind and body, and have Ireq tentil endaword to Iri a myself or the principles a unit juit it had obtained such a control that I found myself entirely manule to break it up 1 have repeatedly offired large sums of money for some ready that would dearly the superitor for bocco, and have tried nearly all the so-called antidotes that have spained of every tellog able to abstain from the use of tobacco. Secing the advertisame of Officen's Preparation for descripting the appetite for tobacco, la the Eguinoto-Philosophical Journal, of Chicago, I called at the office of J. C. Buddy, the general Western Agent, and procured a box, without much hope of receiving any benefit harrefrom. After using it for four wereks, it was entirely cared of the desire for tobacco in any form, in Lact, it is now vary repulsive to me."

W. S. Brown.

J. Frank Richmond.

Frank Richmond.
Notary Public.

Having been Western Agent for Orton's Pajent
Preparation for the piet year, I have had my ghed
opinion of said Preparation folly conduced by the
most indubitable testimony from searly every
state in the Union, and televing it to be one of
the gleatest discoveries of the day, calculated to
do untold good, and to have an immense sale as
its meri's become known, I have made a contract
with the owner of the paint, where by I have the
exclusive control fithe article throughout the territory of the United States, and I desire to secure
in each state and territory (except it e states o
Illinois and Maine) an active, reliable mon croom
pany, with a capital of \$1,000 or more, to take
the exclusive control of the sale of the Preparation in their respective states. I make very liberal
arrangements with each parties.

Parties deriving an honorable and profitable
business, and who can fail the bill, are invited to
correspond with the undersigned.

John C. Bundu.

orrespond with the undersigned.

John C. Bundy.

189 South Clark street, Chicago, 111.

Prot. Spence's Positive and Negative Powders ar me at this office Addres, & S Jones, 189 South Clark atrest.

A NEW PROPOSITION.

To any one who has sever taken the JOURNAL will send it for three months on trial, on reseigh I fifty sends

UNDERHILL ON MESMERISM. WITH Criticisms on its Opposers,

NO A REVIEW OF HUMBIUGE AND HUMB DERS, WITH PRACTICAL INSTRUCTIONS P EXPERIMENTS IN THIS OCISICS—FUEL DERSCOTIONS FOR DELING IT AS A REMEDY IN DISEASE—HOW TO AVOID ALL DANGES.

THE PHILOSOPHY OF ITS CURATIVE POWERS: How to develope a good Clairvoyant

THE PHILOSOPHY OF SEEING WITHOUT EYES.

DE PROOFSOF INMOSTALITY DERIVED FIRE
THE UNFOLDING OF MERMERISM EVEDENCY
OF MENTAL COMMUNION WYTHOUT
FAR APART IN THE PLESSE
PAR APART IN THE PLESSE
MIMILIAN OF SAINTS, OR WITH THE S
PARTER.

BY SAMUEL UNDERHILL, M. D., L. L. D., LATS PROPERSON OF CHRISTRY, 270., 270. LATE PROPESSON OF CHIMINETY, ETC., I Price \$8.30. Pestage II cents. The Trade supp. Address S. S. Jenny Chicago, III.

Speaker's Begister.

Spher's Register and Notice of Meetings We are sick of tyring to hisp astanding Register of Meetings and list of symbors without a hearty-ec-operation on the part of those most interested.

193. illustrature we shall register such meetings and generate are furnished to as ar war assume newsames with a pledge on their part-they'they will keep us reverse in regard to changes; and in addition to that, karmanes' indicate a willinguese to add in the drevalation of the Jounnal, both by woon any para.

Let us hear promptly from/all who accept this proposition and we will do our par well.

Audiew Jectson Davis, Orange , N. J.

J. Madison Alles, Amora, N. J.

O. Fannie Allyn, Shombam, Mass.

Mr. and Mrs. F. W. Calking, Travec, Test and Healing
Hedisms, will sawer calls. Gree of Garden, Ill.
Harrison Augit, Charles City, Iowa.
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ambjett. Hence of the continue of the continue

HELEN HARLOW'S VOW

issure justice from others.

"As I grand, and as I listened, there came a pale bins
grand filled with lartid light;
lier body bent with steknes, her lone heart heavy lades
liter done has the toroless street.

Jier day had been the rolless street,
Jier day had been the night:
First wept the angel sadily—thou smiled the angel gladly
And caught the madden maddy rushing through
open door:

open door:
And I beard a chorus swelling,
Grand beyond a mortal's telling,
cr, slater, thou art pure, thou art si

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A Search After God.

KUMBER FOURTEEN

npee of God in the Anto

Continued from last week.

Continued from last week.

Again we are on our search. We have traveled in the Garden of Eden, traversed the ancient fields of Egypt, goad upon the "acced" places in Palestiae, ventured into the "Holy of holies," held communion with the books and hieroglyphic of put ages, witnessed the terrific strite of the elements when engaged in a terrible conflict, and end-awored to find something that betokened the presence of a God. Thus far we have been unsuccessful, but the work accomplished sends before us alight that will render our progrets hereafter less difficult.

In our previous article we glanced at the antagonism that prevailed in the material world and truthfully attributed the destruction of life thereto. Exritquakes, lightnings, flods, perillence and famine are destructive agents over which man has no control. When the cholera appeared many years ago in Colias, it seemed to rise from a dark cloud that settled over a particular cluriet of the country, and therefrom arose that terrible disease, which existed then worse than it ever has since. That cloud was emposed of myriads of poisonors animalcute, which so infected the air the Chinese breathed, that at every its siration they received within their lungs the elements of a health destroying which is every its jiration they received within their lungs the elements of a health destroying agent. Tarse animalouse, entering the food, at-tacked the mucous membrane of the stomet-and intestines, and caused all those symptoms which distinguish cholers. This is not generally which distinguish cholera. This is not generally known, yet revertheless true. These animalcules, invisible to the naked eye, yet collected in innumerable numbers, appeared to form a cloud,—the shadow of one,—and as they moved along they caused death on all aides. Any remedy that will destroy them in the system will undoubtedly cure cholera. Thus we find in all nature, termingly, a comprisery against the happiness and life of man. Cities have been depopulated by spidemics and famine over which man has no control. This destruction of human life, "grithout a cause," would seem to indicate that a tyrant reigned, if any one, and so controlled the farces of nature, that a certain result would follow. In many ways numanity are destroyed by these forces over which they have no controlled by these forces over which they have no controlled. follow. In many ways numanity are by these forces over which they have trol: by

1. [Lightning;
2. Earthquakes;
3. Animaloule in the atmusphere;
4. Inundations;

- nici;
- 7, Cold and heat;

7, O at and neat;

3. Franine.

These are but a few of the agents used to develop the life of man, and over which he has no outsid. He contends against their destructive afternot, so he would against an frang of vandal bolders, and in-so doing he is placing himself in antagonistic relations to God—is he?

Also orthodox ministers will arect lightning rods on their dwellings and churches, to protect them from lightning, which in itself is a lie to their teachings, and a flat denial of the efficacy of prayer. That man is a hypocritic who presents to believe that prayers are answered, and will put a lightning rod on his dwelling to protect it. Footies man, "to contend against the Absolute?"

conclusion in reference thereto? Ah! poor humanity, waging, a war against the operations of the Inflaite—defplog the lighting, a fash and the thunder's roar! Poor morial, an exotic to be blasted by a fissh of light, and swept from the earth! Why bare your arm to contend with G.d., with his Jestractive sgents? Why not, lie down under the dark, portentious cloud, and invite the electric chains to come and .bind your hands and feet, and still the heart, and stop the flow of blood! Why contend with G.d. at all? Starve when famine comes; drown yourself when the laundation it was forth; die without a murmur when the larve of the atmosphere attack some vial part? Why struggle at all? Poor foolish child of earth, to file from darger that G.d. sends! Ab! that is the quasion—does a God send them? This strie b. tween the elements of creation and man, presents a grand problem for solution. We dealre to find G.d in the electric fish, in the terrific torr ade, in pestilence that walks abroad over the land.

As to God, are al. things subservient to him; conclusion in reference thereto? Ah! poor hu

over the land.

As to God, and al. things subscrylent to him; do they answer some wise purpose, and re-dound eventually to the benefit of all? Now.

dound eventually to the binest of all? Now here we repeat again

Each thing in its place is best,
And that which seems but idle show
Breng hens in 8 supports the rest.
Is this true? Look at man. What is he?
His physical organization is a part of the infinity of matter? You comprehend us and acknowledge the truthfulness of our assertion.—
Matter always existed. You cannot add thereto or take therefrom. It is indestruct ble—that is one of its qualities. Matter is eternal, therefore its laws are also. But matter governs itself, as it were; it is a law unto itself. There is no "law of gravitation"—that was a myth of Newton's brain. That is a characteristic of matter, for it to exert itself is a certain manner.

matter, for it to eases items.

We will render our position clearer. Matter, is eternal. Gan you conceive of anything outside of matter? Can you think of an absolute nothing? 'Can you go beyond the eternal? Can you clace yourself back of that which always existed? If God was first, and matter second, then matter is not eternal! If God was first and matter followed, then he created in titer out of nothing, which is absurd. If matter is eternal, it exists as one grand whole, possessing the same characteristics to-lay that it always has.

1. Matter is eternal.

Now, to suppose any thing outside of matter,

Now, to suppose any thing outside of matter, not interblended therewith, you make a strange universe. But that can not be, for "that any-thing," "would be as liable to be controlled as to universe. But that can not be, for "that anything," "would by a biable to be orderoiled as to
control," and hence, would arise caseless strife.

The attraction of matter increases or decreases
in an abothete, well defined ratio—that characteri tio has always existed with matter,
is inherent with it, and can not be taken there
from. Ngthing can be before the eternal, and
thatman is truly a fool that would sak, what
is bloore it? If nothing existed before the etermal, cin, anything be added therstof. Why,
fool, if you can add anything threto, that which
you add, must have existed before the eterral,
which is abarrd. If there is a God, he is eterisal. What do you know of matter outsi'e of
is laws, is wonderful revealments in flowers,
trees, animals and men? You study the nature
of matter through its unfoldments. Outside of
the', you know nothing of it. Now, here is a
graupi truth, that matter is indestructible. The
lightnings may melt it, the famine may waste
it ways, pel lience may attack it, still it is indestructible. Your body is matter to-day—it is
matter in the grave—it is matter all the time.
And wherever it is—

Etch thing is its place is bust,
And that which seems but tills show

"Each thing in its place is bost,

And that which seems but idle show
Strengthens and sustains the rest."

And that which seems but idle abow Strengthess and custom the rest."

In whatever position you may be placed, you are a part of the infaite methus, strengthening and suppryting the great arch. We may conclude, there, that this "strife" in nature works no harm, for your body is a part of the infailty of matter; and whether eaten by the vulture, or devoured by the loathsome worm, it is still a key in the gread creaking, that strengthens the whole Universe.

That which exists now, always existed, and always will exist, and stands precisely in the same relations to day with the grand whole, that it always did. These, in the destruction or death of our physical creamination, one little key in the grand archway is platen from one place and immediately sanigned to another, where it acts just as important a part in the commonly of creation. There is nothing lest.

nothing lost,"—yet human hearts, il ir best perfame en the desert air; at souls too oft have richest dowers words and smiles and tender care.

"There's nothing lost,"—but yet, despite you. O, wise philosophers, a star like host of eyes— Dim, pa-lent longing eyes—are valarly waiting To see the sum of blighter days arise. e's nothing lost."—are our blind gropings arch. of love and rest, then constal naught spirations dreams, ambit one, hopings, vertasked energies, our waste of thought

Are all these nothing? Is our life a vision— Unreal—defusive; and is pain a dream? Also, philosophers! hearts taugh derision Of your wise words—for things are what the

of year whis words for things are want my security, then, our body is always sustaining the grand archway, supposing that when the cold clode of the valley are thrown over it, the women crowd into the coffs, and, horrible! like valitires or feroclous wolves, they attack every part of it, eat! it, feast off of that which a few days previous walked forth in magisary! What is wrong there? It still is a key in the grand archway, and will always remains a such. One we call any manifestion of miture crus! What is a casuality! What is a casuality!

of earth, as long as you are a part of the graud archway that supports the Universe, what would you c.ll a misfortune?

Is a deluge that sweep a way the fairest prospects of humanity; the lighting that prestrates all before its terrife strength; the whirlywind, exceeding in strength the strongest are my; the position to that gnaws away the vitals of humanity—are they our enemies? In whatever position you are placed, are you any the less past of the grand whole, supporting every part of the vast Universe? Supposing you are sick,—pain in every limb; disease in all parts of the organic structure, and suffering untold agonics—are you any loss a part of that "Etoperdous whole

"Stuperdous whole Whose body rature is, and---the soul."

Whose body rature is, and——the soun."

What does pain indicate—any thing? Is not your body matter, and has it not eternally existed? Are not its laws eternal also, as we have shown? By pain, what do we mean? Is it the opposite of pleasure? The veriest animalcule in the system, that by its ranges cuue a fyrer, ruless in its works; and in so do'ng, you sense in the system, that by its larges cuise a lever, rejoices in its works; and in so doing, you sense a feeling of pain. Supposing you do suffer pain—any thing wrong with matter? What causes that pain? Law; and that law has eternally existed. Supposing you took sches—there is inflammation. Why? Because fination is already in the supposing you took sches—there is inflammation. Why? Because fination is already in the supposing you took sches—there is already in the supposing you took colors. Why made you will be a hot sensation! While of simmarin melists, there must necessarily be a painful feeling. Well, what of that? If man experienced no pain, he could sense no pleasure. Pain and pleasure just balance. Storms occur, because the equilibrium of the new you to be devoured by wild vultures, but in them would be manifered intense pleasure. There can be no happiness without misery: Dath and decay is just as essential at life and growth, there could be no death and no decay." If every thing in its place is best," matter that is affleted with pain, is essential by the (xistence of the grand whole! Shoull we ere surge pain? Why not, just as much pleasure, you may sak, If one is a essential as the other, why not create pain? Cause pain? Ab, pain is only essential to answer a specific purpose. It is the monitor of pleasure. There is pleasure in eating, and when that pleasure is extended too far, it creates pain. "Tang pain in its place is best," and restores that equilibrium which pleasure lost. Storms and shurricances are the product of claims and subshines. Pain restores pleasure. But some suffer all through life—pain and sorrow continually. Death finally restores the pleasure, which was lost through the discase tingling in the veins of your ancestors. The "fall from happiness," to be restored thereto, through pains and suffering. Pain its he amisoomer. One condition of life ba

man was tell's in list in list a materials one, biasphemes.

Storms are productive of calms; pain of health; sin of virtie; discord of harhoups. Wars produce more enduring peace. A terrific hurricans is produce little, calms that are like festering sores on the body, that are healed by the aid of mercury, to break out in some other place,—they are followed by calms of short duration. The rupture of Vesavius that buried Hercularæ im and Pumptil, caused that huge muntain to case its murmurings for a long time.

Through all the antagonism we have enumerated, we can catch a faint gilm, see of Deity.

[To be continued.]

Sweet, Very Sweet; Harmonious, Very Harmonious.

Tilton is the editor of the New York Inde-pendent. This paper has a ven of religion per-meating it; pages. Its editor is a great man, physically and intellectually. Morally, he is somewhat dismuture. He is inclined to large-ness,—to imagine himself a cap-tal 'I," while all others are little "!" He don's guzzle lager-beer ness,—to imagine himself a cap-tail 1, while all others are little "1." He don's guzzle lagar-beer —no! Tilton is temperate; exceedingly so. How could he be otherwise! From his dwarfed moral nature there proceeds in gushlog melody his well rounded periods and brilliant metaphors in favor of woman and suffering humanity generally. He is a philanthropist on a large scale! He don's atoop to do little moral acts. His moral works must be metropol-tan in character, for he wants a national reputation. The Rev. Futton charged Tilton with drinking wine. Tilton plead guilty to drinking at sacred communions in honor of the "slain Lumb," but charged back that Fulton guzzled beer. Fulton dented. Tilton, the sacred functionary of a sacred religion, sfiftued. Stanton, a friend of Fulton, thought the "sacred functionary" should retract. Tilton becazze boisterous, and vehemently declared that his right-hand bower would at wearto having caught Fellum drinking lager-beer.

Here is a delicious mess! It might be called

wo naving caught raiten drinking mays-beer.

Here is a delicious mess! It might be called "dog-hash" seasoned with callod! Theodore Tilton, the mighty man of a mighty paper, and Falton, the Rev. Fulton of a prominent church, quarrel. Tilton feels like fighting. He puts himself in puglistic attitude, a is Haunau, and taking up his pen, incluse the following, under

the inspiring influence of his sweet moral na-

" OFFICE OF THE BROOKLYS USION, } Monday Morning, Oct. 17:h, 1870.

"Monday Morning, Oct. 17th, 1870.

"Rev. Justice D. Falton,
"Bir—I have just read, with wooder the reports in the New York papers, of your remarks to your B ston congregation, yesterday, on the issue pending between you and me. These reports, assuming them to be correct, compel me to say, in point blank English, that I stand ready to prove:

"First—That you, did go into a lager-beer as-loon and drink lager-beer asterom and drink lager-beer gater presching; and,
"Second. That your sarraity of your inter-

"Second—That your narrative of your inter-riew on Saturday last, with my informant and mysel, is as false as your denial of the original harge.

narge.
"Having threatened me with libel, you anounce the withdrawal of the suit. Tous is because you dare not go forward with it. I chaise sing you to meet me in a court of Justice.
(Signed) THEODER TILTON."

lenge you to meet me in a court of Justice. (Signed)

THEODER TILTON."

Now, to us, it matters but little whether Falton did put the lager ber mug to his lips or not. If he did, and drask therefrom, no doubt his digerin was promoted, and he felt briefly hilarious. Tilton, is raising an issue on the 'ligerber' questin, shows his exceedingly diminutive nature, and hereafter he will be regarded as the great little man of New York.

In summing up this 'theological mess," the Ohicago Post says:

"By the way, what a curious comment it is on Boston theology—the statement that "twenty-five thousand peoples" turned out has Studiesy to Horn than Theology with the drank lager, and saffirm than Chapter of the Chapter, and then filter through his pulpit uterance all the goasie and petty scandard that are contained in the above dialogue 'A tenth of the people of Baton, it seems turned out—in the open air it must have been—to hear how that one Baptist had not "guzzled" and one Congregationalist had Hed about his neighburs!"

Well, supposing Fultoh, the high-toned R. w.

Well, supposing Faltoh, the high-toned R.vgrend, ald guzzie lager beer in a saloon after
he had preached "Carist crucifiel"—what of
that it Didn't the gentle Nazarene go with Pablicans and sinners? Isn't there a precedent?
Fal'on has the "Lw and Goapil of his ide;
besides," a man "isn't expected to prac'ide
what he prec'hes,—if H'man Greeley, the overgrown "political babe" of America is to be relied upon. Didn't this venerable agitator visit
Fanny Fern once, who had read his article on
the damging off c's of not bread on the stem
sch, and she, thinking his digestive organs
weak, placed the smaking biscuits pwey from
Horace, and the stale bread near his plate, and
didn't he riee in his seat and stretch his long
arms to where they, mare, and help himself, ignoring the bread by his plate, remarking, "Fanny, I don't practice all that I preach?" Falton
the reversed, like somebod yof old, whose name
we don's remember, saw fit to "take something
for his stomach's sike," and after it was allowed
to settle, be digasted, and change its condition
at least a hundred times, Thiton the moralist,
siw fit to resurrect the "dry bones" thereof,
and hang them up in his paper, as a sort of a
cloud to dim the character of an "illustrious"
divine. We wonder if Tilton lives in a "glass
house." Perhaps not. He is the man that
would have "cast the first stone," had he been
one of the disciples of Christ. Well, this pugulistic encounter, where the moral natures of two
reformers are" horribly "cut up," mangled, and
dis'oued, is really I worse than a fight where
the physical organism is only joined. Heenan
and Sayera, fighting physically, are more to be
resp.c.od, than Tilton the moralist, and Faltonthe reverend, throwing their angry darts at
each other's moral characters, and mutitating
the same, making horrible rents therein.
Tilton is supposed to be highly civilized;
Falton ditto. Tilton prays; so does Fulco,
They worship the same God, and they fear the
same devil. They "torgive," but injure each
other—not exectly as a

Healing!

The remarkable success that attends the healer of Rochester, is truly astounding. Every place that he visits his offices are througed with the sfflicted, seeking the skull he knows so well how to impart. It is two years since Dr. Damont C. Dake first came West, and during that time he has won many handsome enconiums from the sick and suffering. His great success attests his skill. That this scientific, analytical physicism, has no equal in the West, thousands will affirm, whom he has speedily and permanently cured, when all other methods of practice had failed. We are personally acquainted with Dr. Dake, and can cheerfully recommend him to the sick and afficied every where.

mend him to the sick and afficted every where.

This noted healer can be consulted at the Matteson House, Chicago, for a short time, on and after Thursday, Nov. 10th.

-Emma Hardings writes us that she shall be ab-sent from this country six or eight months. We seem shee, in the name of muy thousand con-tinues, that she carries with her our kindest the carries with the our kindest.

Bersount and Focal.

—Mrs. M. S. Headly, of Fitchburgh, Massacht setts, has the following gem to the Bannan of Liour: "Love, that seeks the good and happine of its object, is the only redocener of a long-sufficing humanity. The true baptism of love make angels of mortial; the wart of its demonstration seming demons. The strong must learn how love the weak, thus giving them a means of r turning the same, and to justify the different conditions. God is love! Love is life; and life is happness and progress."

ness and progress."

-Dr. E. B. Whoelock has been laboring efficiently in lows. He says, "The Baptist and Campbelling churches have been thrown open for my reception, and also one Methodist Church at Liberty Centre." He met with jat enough opposition to keep up a lively interest on the part of the free thinkers. He is working Bouth, and expects to be in Missouri soon.

Charles H. Read, the celebrated medium for physical-imanifestations, writes as follows from Watertown, New York: "While in that most beautiful of New York: while in that most beautiful of New York: iniand cities for a few days—I refer to Watertown—I was so hospitably and even affectionately entertained by our brother, M. S. Day, and his estimately aid, that if feel called upon to make notice of it through your-excellent visit this part of the siste, they would not only find an extended and excellent field for propagating the true decirine, but I am confident my friends, Mr. and Mrs. D.y, wou'd extend to them that cordial hospitality for which they are noted. Both Mr. and kirs. Day are hearty sympathizers with the prod cause, take a ducy intreet in the heart of the second control of the cause would be in a much more fourishing condition than it. I am on my way to Unleago, and have with me Mr. Harry Bestian, a frat-cless musical mediant, who will give private seances to those who desire them, wherever we go. -Charles H. Read, the celebrated n

We learn

-The Hull Brothers write to us as f -ass and presents write to us as follows in reference to the proposed debate between Dr. Sammel Underhill and the Rev. Loudon: "We are grad you are to have a discussion at Hobert, though neither of us can be there. But we will have to sak a delay till after the hollday, as there is no hall as yet. At that time we will have a very commodious one, built by Moses Hull."

-Mrs. F. W. Calkirs will be at Zines Ducker's residence, Mokens, Ill., Nov. 6 b, and remain in the vicinity during the week.

-Thank you, Brother Henry A. Beach, for thore clippings, "A Religious Riot," etc.

-President Grant has appointed Thursday, the 24 h day of November, to be observed as a day for public Thunkegiving.

public Thankagiving.

—Dr. H. Siade, the clairvoyant, and J. Simmler, have located at 207 West 22 ad street, N. Y.

—Dr. McFadden & Co., have opened a new healing institute at No. 100 24 h street, Chicago. The names of the parties constituting and chadacting the same, will be found in the "Market" Register. Among the mediums therein sames, it is claimed are several good test and business mediums. We shall speak again upon the subject, when further posted.

D. W. Hall's address will be Cliaton, Ma setts, for a few weeks. He is doing work.

work.

"Dr. 8. Searles, of New Cistle, P.a., writes as fol-lows in reference to Mrs. Wilcoxvon: "Our city has recently been favored with a visit from Mrs. M. J. Wilcoxvon. While here she delivered twe work of the result of the state of the control of the auditance, and gave general satisfaction."

additactes, and gave general management.

"He following, taken from a communication

"Human Mature," shows that opinits still have it
pripdices of earth-life: "In a Gathoine family
gir resided, who was a medium—for the pictar
would be taken from the walls by spirit-agene
and the china and glasses broken in heaps. M
Hall, the cultor referred to above, sent us a fra
ment of the broken china, which may be a sen giri resided, who was a needlum—for the pictures would be taken from the walls by spirit-agency, and the china and glasses broken in happy. Mr. means of the broken chias, which may be a en at cur office. This family were not Spiritualist, and could not understand the nature of the unpleasant valitation, till Mr. H.il and other Spiritualist, and discovered that the girl was beset by Catholic called and investigated the matter. It was then discovered that the girl was beset by Catholic convent, that her powers might not become the property of Spiritualism. Mr. Hall writes that the Catholic applies have bandoned the girl, and she is now a good medium for physical manifestations. This is one good which comes out of Spiritualism. It teaches us the nature of each extraordinary down to supernatural agencies, unknown physical forces, or the devil."

—Amos Benton writes to us in reference to Mrs.

Mand Lord, the midlem for physical manifestations, desking her or some other good test medium
to visit his locality, St. Mary's, Ohio.

To vain an incessing, as many, case ——On the third page of our paper will be iound a critical review of Miss Fittsinger's poems. She is highly inspired, and her poems are equal to those by Lizzis Doten, Harris, or Longkilow. Since that critical review was first published, she has written some of her most superior poems. She will probably give readings soon, from her own productions.

Pronctions.

—The noted healer of Rochester, New York, Dr. Dumont C. Dake, will visit Ohicago this week, and can be consulted at the Matteson House.

can be cossulted at the Mattesion House.

—The Spiritualists of St. Louis having secured Avenue Hall in which to hold their meetings the coming winter, put the citizens of St. Louis who are interested in spiritual and liberal meetings, are requested to call at Warren Chase's office, 601 North Fifth street, corner Washington Arenne, and contribute what they please toward the rent, which has to be paid in advance.

which has to be paid in advance.

—Brother S. W. Tucker, of Fort Scott, Kansas,
writes: "We had three lectures from that old and
tried, champion of free religion, Warran Chase, a
few weeks since. He was here right: in the midde
of a Baptist revival, in which a good many boys
and girls were trighten d into the kingdom, that
is, the Baptist charch."

C. Fannie Allyn is in Topeka, Kar

The Eastern sgitators are in ceatacles over Mrs. Livermore. Having traveled to fresh fields and pastures new, in Massachuseits, she has found the grating unexceptionable. The Bostosians call her "a forcible expounder; and a perfectly logical resoner." Her same figures first among those in demand as ifocum lecturers. Ever Anna Dickinson. Benebit, and George William Curit are forced.

To rank in a secondary position in this respect.

—Dr. Underhill writes as follows in reply to Dr.
Fahnestock: "I am delighted with the nestimon of Ur. Hare, as given by Fahnestock: Instead o silirating the ducture of the stocker, of the no-fluid or sure, this teaces the very doctine that; have silirated all along. He uses the very words of my book, that it is affected by health and discuss, and is the instrument of the will power, etc., direc says, "It is more or less powerful in proposition to the intendity of the findividual's writing the same of the will be the same of the will be the same of th

aroms of others, it can act on the bodics of others, etc. He says the reason that subjects cannot awake is, they believe they cannot. I have demonstrated the faistly of this statement by hundreds of apprimenta."

-Bojourner Truth is an old colored woman, and often speaks at woman's rights conventions. She has a large velu of common sense permeating her nature. At the convention at Providence, R. I., she said: "I'll" awfol hard on Assar woman. nature. At the convention at Providence, R. I., she said: "'I'm awful hard on drew, you know.' Women, you forget that you are the mothers of creation; you forget that you are the mothers of creation; you forget that, your sans were cut off like grass by the war, and your land was covered with their blood; you rig yourselva up in panul. em. Grecian been backs; graden there was high-beeled shoes and humps on their heads, and put them on their bables, and staff them out so that they keel over when the wind blows. Oh, mothers, I'm ashamed of ye! What will such lives as you do for humanity? When I saw them women on the stage at the Women's Suffrace Convention, the other day, i thought, what kind of reformers be you, with goese wings on your head, as if you were going to I'r, and dresse it in such ridections to me you had better reform your circs Irs.'."

—Dr. J. K. Bailey is still laboring in N. Y. Bli*ex-

to me you had cetter reterm your even her.

Dr. J. K. Blailey is still laboring in N. Y. His'explanation" will appear in our next.

—The Rev. Mr. Frothingham, of New York lately
preached a sermon in which he declared that he
was a radical Unitarian, and that he did not
honor the God of Abraham, fance and Jacob. In
fact, he had, and so had all radicals, a little God of
his own.

-Dr. Roberts, the great magnetic physician, will beal the sick by animal magnetism and the Swedish Movment Cure, at the Revere House, Salt Lake Ditr, for thirty days, commencing Nov. 1st, 1370. Compilations from

Consultations free.

Mri. Addie L. Ballon is now in Joliet, Itil. A correspondent of the American Spiritualist, allides to her as follows, when speaking of the meeting has Hobart, Indians: "After the meeting had closed, the people of an adjoining neighborhood engaged Mrs. Bullon to come out to their place and give them one more lecture. Mrs. B spoke with perfect freedom on the subject of "Man and His Usfridmenta." after which, she described quite a number of spirits in the sudience, which quite a number of spirits in the sudience, which give more processing in the superior of the processing in the processin

nks to the friend who sent us the Toledo, containing items of interest.

s, constaining items of interest.

6. Swan, who, during the past year, in this in Galesburgh, and many o'her places throughthe West, has in so many apparently hopeless, given such wonderful proofs of his greatter as a healer, we are happy to say, has reted to Chicago. He has taken rooms at 117 sash Avenue, and from the elegant and coatly ner in which he has fitted them up and fur-ed them, we presume he intends to make this mannent location. His card will be found in

items of interest, clipped from a Cincinnati paper.

Lyman C. Howe delivered two efoquent lectures at Oresby's Music Hall on Sunday, Nov. 6 h, to large and appreciative andiences. He lectures there during the month. He is a trance speaker,

—Engagements may be made with F. B. Dowd, the distinguished writer and speaker, to lecture by addressing him at Davenport, lowa.

Mis subjects are: "The Resicracian Philosophy" "Bedshism," "Magic," "Magnetism," "Clairoyance" "Fire worship,": "Governments," "The Issues of the times," "Medimaship," "Development," "Demonology," and all the great subjects of the 3day.

Mrs. E. A. Blair, the Spirit Artist.

We now have in our reception rooms, two beautiful wreaths executed by that eminent spirit artist, Mrs. E. A. Blair, of Salem, Mass. In the Journate of Oct. 1st, we gave a detailed account of her mediumship, and the peculiar method adopted by the controlling influence in executing the work which her mediums ic mature adapts her for. The material which she uses would be useless in the hands of any other artist, as it only consists of one bottle of liquid family dye, called royal purple; one of rose; one box of common washing bluing; a lump of gum gamboge and writing ink.

box of common washing bluing; a lump of gum gamboge and writing luk.

With this materia, she executes some of the most beautiful wreaths that the eye (ver beheld— using only one brush! Where is there an attist in the world that can equal her? Not one! She is without an equal—and her phase of mediumship ought to make as many proce-lytes to our cause, as the tests given by our best mediums.

sections. Mrs. Blair is doing a grand work for our ause. No one can look at these beautili wreaths, without feeling that spirits have ad a hand in their production. May the angel rolld bless her, is the prayer of every one who axes at her beautiful productions.

"RHOOT FOLLY AS FLIES," and stop using preparations on your bead which are com-cosed of poisons. Use Navum's HAIR Res-CORATIVE, which, by its cleanliness, fragrance and purity commends itself. See advertisement.

Amusement s.

Rongagement of the great Lingurd, with his New York combination, including Miss Alice Dunning, Miss D. Lingurd, the beautiful somewheth, he first appearance in Cificage, George C. Boniface, the popular young actor, and a host of selected talent in comedies, vanderline, dramas, and operaties. Monday and Tuesday evenings, Nov. 7th and 8th, "Eath heart never won fair ledy." Lingurd in his great sketches. To conclude with "Little Tod-dicaths."

LA et afternoon and evening, Saturday Nov. 5th, if Laurence Barrett. Maildes at two o'clock, The Marble Heart." This symming, Wallack's pmanafe Areact drams of "Rosedaic or, the life Ball." This popular place of antenement is iways well filled.

Zhiladelphia Bepartment.

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Does Mediumship induce Disease'l

Does Disease induce Mediumship ?

PERSONELLE, - NUMBER - THREE.

Indivitual experiences, when they illustrate grand principles and unfold higher conceptions of truth, are the most important leasons to humanity. On Monday, the 17th of Cot, we saw the spirit of a distinguished statesman, who has recently passed out of the form in a foreign country. There was an air of impatience and disappointment about him. H: was very impetuous, and seemed determined to do something as he approached us We felt sick; had violent pain and oppression in the chest and threa, accompanied with nature and a feeling of faintness. This continued for half an hour, when other spirit a took control, and enteavored to there spirit and the stock control, and enteavored to take the stock of the spirit was decided that it would be better, for this spirit to come into rapport with us, and thus throw off the magnetism of disease and improper medical treatment, to which he had been submitted by ignorant physicisms. On the evening of the 18 h. we attended a

which the had been submitted by ignorant physicians.

On the evening of the 18 h. we attended a kecture by Rechardson, the blind medium. He spoke of studen and violent deaths causing pain to the spirit after it left the body.

We asked if this did not leave a condition which could only be relieved by coming in contact with mediums still in the form? He repled, "Most certainly, and mediums are often made slick thereby."

During that night, the sl kness and pain returned with greater force,—for hours the suffering was indicess.

At half past 2 x, we rees and attempted to dress; but feeling faint, laid down, and in a few moments was entranced by the same sirce that had attended us last spring.

At hell past 2 x, we rees and attempted to dress; but feeling faint, laid down, and in a few moments was entranced by the same sircle that had attended us last spring.

At hell past 2 x, we rees and attempted to cress; but feeling faint, laid down, and in a few moments was entranced by the same sircle that was the continuent, and the supplied frequently, and about two quarts of the way feel to the condition of the body are not very distinct, but such as they are, we will give them. It laid upon the bed quietly, sometimes for hours without any motion coupt very alow respiration—then the position would be changed a little.

There was a semi concious condition, but as som as a person sprosched and spoke, all consciousness was lost. We could hear our youngest on, is ad often years, butter than any one. The demand for water was about every hours.

The demand for water was about every hours.

acionsness was lost. We could hear our youngest son, a lad of ten years, better than any one
else.

The demand for wa'er was abiet every hour.
In the afternoon, the right hand was moved
and wrote:

"We have just received a dispatch from the
dector who is now reating in a chatsau in the
Bouth of France, asking you to send the minute
book to the Baard of the First Association of
Spiritualists, which meets to night."

In the evening, Growfoot gave directions for
the face to be washed, the bed to be piaced in
the directly: that the head would be to the
north. It then remained very quit, until the
next morning at 7 o'clock, when it awoke by
the return of the spirit. We have very interesting and in a province reminiscences of that
twenty-foot bourn sheer. Soon after feelying the
body, we specified our friend, Mr. B., the
Statesman, who greeted us most cordially, and
we started in company with several other spirits
to visit France and Fraesia. In a few momenty
we were near the beleagured day of Paris.

We could see the great armice eccampol
around it, with their grim fortifications and
bristling bayonets, but we could not approach
very near, for there was a much larger army of
terribly dark and hendish spirits, who have,—these
were so b isterous and repulsive, that we could
not spirit life by this horrid war,—these
were near the sure ounder the man and the sure of the sure outer, and the sure outer the clust

Outer than the sure outer of the sure outer, and the sure outer of the sure outer, and it was impossible it us to some the cluy.

Out in the sure outer of country, everywhere,

Out in the sure outer of country, everywhere,

terfibly use in the control of the c intens) paysion, any poor spiting instensives like vampures upon every sensitive person teey could flod, and in many instances these were made sick, and some were dying from this cute. There is no question that mediumship under such circumstances causes both disease and death, and those cases in which coroner's juries pronounce the cuts; of death as a visitation of God, way sometimes be such as these. We recall our own experiences near the battle-fields of Gettyaburg in our own State, and Prederickaburg in Virginia but we were told that the spirits here

scenes, or we should never nave returned nome.

At the evening had closed around these diffinal scenes of woe, we returned home, crossing the Atlantic all the way in view of the golden glory of the mellow light of the setting sun. Spirits have a light of their own, and do not need sunlight. They have a spiritual light peculiar to termiselves. They can perceive the sunlight and can look upon that glorious old orb with more pleasure than yor can by any artificial means. They can allowed without any difficulty when the mantle of darkness envelopes your earth.

when the maquie of darkness envelopes your earth.

Pausing for a moment over this city and looking at cur body as it lay reposing under the kirdly care of the faithful band of four Indians and Doctors Ackley and Highes, we passed on over this continent still in view of the setting sun at a speed which allowed us to make several styps and see many places before we reached the shores of California—then travelings with spirit speed, we caught the morning sun and looked buck smillingly upon his face as we resched the shores of Asia. We arrived in Cnina just as the durky skinned natives were beginning to move in the early morning and visited the places that we had seen on a former occasion; went into many palaces and pagodas. ed the shores of Asia. We serviced in China jast as the du-ky skinned natives were begin ning to move in the early morning and visited the places that we had seen on a former occasion; went into many paleces and pagodas. We saw that a large purition of the inhabitants of China are mediumlatic. We c.u. always perceive a medium at a distance by a peculiar mellow light that is around them. On approaching these we found most of them as unintelligent that their mediumabile did not avail us much. Few in that vast empire with its millions of inhabitants could r.cogn'z us. We learned much of their habits and customs, saw them going through their forms of wor-bip, but could not find any who resulted the original meaning of any of these forms. We saw them in laboring in mechanical pursuits and the culture of their fields and garders, and we have never seen more complete machines for the performance of jest what they culd do. They have moved in their peculiar grooves of accion for generations, and my friend who had follow them when in the form, remarked that 'iff Chinese labor was introduced too America, it would be Calense labor for a long time, and nothing ele."

We must pass by many interesting and instructive evants that accourted on our return. When our faithful watchers telegraphed to—use that the twenty four hours had chapsed, and we were to enter to the oth promises of the realization of mellu naive particular and account of these experiences, whiting but not anazious, to enter again on the multilatious labors that realized on mellu naive and these experiences as the realization of mellu naive and the productions of the realization of mellu naive and these experiences and revelations.

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ourseon, while under spirit controls of hair of a sick patient, will diagr ing a lock of bair of a sick patient, will diagnose the in-ture of the disease most persiculty, and prescribe the prop-ser remedy. Xet, as the most speedy care is the exem-lai object in view, rather than to gratify fille eurlosity, the bester practice is to send along with a lock of bair, by brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delta statement.

se disease.

8. Rômseow also, through her mediumship, diagthe diseases of any one who calls upon her at
residence. The facility with which the spirits comg her accomplish the same, is done as well, when
pplication is by letter as when the the patient is
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27. B. V. WILEO

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The Bad Effects of the Teachings of Those Who op-pose Tests, etc.

"At the recent annual session of the American Association of Spiritualists (?), a resolution was offered and sustained, favoring the employment of speakers for a longer time than is now

natemary."

On this subject, the Present Age, of Oct. 8:h
ult, has an editorial from which we extract the
ollowing sentiment:

"This movement will, of course, meet the opoutline of mere senastionalists, whether speatre of hearers. It will certainly be opposed by
peakers who boast of the amount of money
hey are getting by giving public tests, such
as delineations of character, describing spirite,
to, remunerated by collections of admittance
tes at the door."

delineations of character, describing spirits, 'reminerated by collections of admittance at the door.'

Brothers and staters, you who were bound by seds, who have broken the chains that fetter-you in the past, do you not see 'in the above-loation, the bitter spirit of 'the old bondage.' have broken from? It is the serpent of old enemy, ready colled, shaking his raties, a fruit of the Seventh session of the Amerina Associaton. 'Staticd speakers,' hissing for-bigh places in the future of our holy use! Mediums, have you forgotten the infa-name session offered by Wadsworth, Finney at Loveland, supported by the editors of the went Ass, and opposed to the resolution of each by us sgainst the course of these traitors our ranks. J. S. Loveland, "only regrethe he had not included us by same." In their of the history, and estited in furnishing testimore in the land of included us by asme. In their of the Present Ass, summing up the collors of the Present Ass, stunning up the collors of the Present Ass, summing up the collors of the Present Ass, summing up the collors of the Present Ass, summing up the other works and also conversation, with Bro. Jamleson between the or the state and the committee of the Association of the Association of the the middly waters of old Labelogy into applican of trusts and like of the middly waters of the Association of the Association of the the output of the the probes of the Association of the Association of the the thing of the proper to had to a the output of the the thing of our truther.

out of the muddy wa'ers of old theology into a baptism of truth and life, out of obscurity into notoriety, and but for these mediums they bera's, these men would be silent letters in the world to day.

From a late conversation with Bro. Jamieson, we had be pid for better things of our brother than to find his name associated for the third time with the avowed enemies of mediums and angela,—the friends of a scular church government and established priesthood.

Let us irquire who are they that desire to be settled speakers? We answer: reformed clergymen and divinity stadents, who were converted from the stubble fields of old theology by and through the very persons they now want to be rid of,—'s sensational mediums."

L'asing place in the churches, coming late our ranks with old theological notions, they now desire to impose on us the atthirtary government of the schools from which they came, desiring the dull and sheepy audience before whom they may read, again and again, the same old story, describing Hell beautifully and Heaven deviliably, and when the shadow of death clouds the windows of their souls, they will advertise their old stemmons, for now beginners, at one hundred dollars per laging. The axiom of actived the contracts of the school stemmons, for now beginners, as one hundred dollars per laging. The axiom of the stade of the school state of the school school state of the school school state of the school school

where four trenty year ago, I want to the first trenth the sourt, who died. I want to the first trenth the sourt, who died. I want to the first trenth the first trenth to the first trenth to the first trenth the sum and the first trenth the sum and the first trenth the first trenth the first trenth the first trenth the sum and the first trenth trenth the first trenth tre

discourses and borrowed lectures empty the treasury and compel the few to foot the bill. Now, this leader says:

of the whole system of phenomena, of test, trance speaking, of soul attrice, speeches, of proofs of man's inmortality." For "we want to get rid of this whole system."

Ompare the anti sensational lectures of Brother Fowell, in Chicago and the West, with the efforts of one beloved sister. Emma Hardinge. We must get-rid of you, dear Emma. We must retain von, speech of you, dear Emma. We must retain von, the sensational Fresent Age, in whose columns no matter shall be upbileade that Christians may not read without having their religious views shocked; compare this policy with the fearless, out-spoken motto at the Seed of the columns of the Jouralat. "Truth wears no mask, bows at no human shries, seeks seltker piec nor applause, she only sake a beaufight truth of wester importance than

"Trath wears no mask, bows at no human shrine, seeks enlither pice; nor applicate, the only sake a hearing."

We regard the truth of greater importance than the feelings of all the bigots or Christian can the feelings of all the bigots or Christian can the feelings of all the bigots or Christian can the feelings of all the bigots or Christian can the feelings of all the bigots or Christian can the feelings of the American Associative of Spiritualists, for the American Associative of Spiritualists, or its views on sectied spiskers, we are not to the trammel the mind or fetter the understanding. We will not recognize any fields live as hority that dictates to man in matters of the soul. Spiritualism, the Jenu Christ,—ease not to the righteous, but the children of this world, to all of the people, and our medium, from A J. Davis to Junie Ferris: came out of poverty, sorrow sinkiporances and the charches, which are our helis. They come to the children of this world under angel influence, and the children of this world wilser is accepted them, and friends with them, and will receive them into werestating habitations of true, so long as they are true to the angels of heaven and the children of earth.

The sensational prophets, a patile, aniclers, Iccurrer, reformers, seens, he-ders, and phylical mediums, are incoesses, ever have both, ever will be the accepted them, and friends with the sax of the control of spiritualists,—anys the editor of the Present sign, and so anys every advocate of the system of actiled apakers.

Brop the test phenomena out of Spiritualism, and it is a "dead duce." The cry ever where, from the Facility to the American Association of Spiritualists,—anys the editor of the Present sign, and so anys every advocate of the system of actiled apakers.

Brop the test phenomena out of Spiritualism, and titled apakers.

Brop the test phenomena out of Spiritualism, and the friends of the American Association, and would-be organ of the Spiritualists, says, "Now, this entire system we want to be if deep see

regard, celertain, respect or support, such as see and describe spirits, or name them or healthe sick, or are iodisenced to speak in a trance, or have physical phenomena, or are sensational, for this disturba-our alimbers, our peace, our conversation; for we chinq's engage settled-speakers at iventy-cight, dollars per month, and hery board themselves (wide Topka, call for settled-speakers at iventy-cight, dollars per month, and hery board themselves (wide Topka, call for settled-speakers) and from ten to affity dollars for a simulatedure. "Now, we want to get it] of them." Way? Because you are better paid and more sought sites, wielding a greater induced over the people than the "sit-city headed stitled speaker," and who are whining round societies, feeding at the expense of working Spiritualists, like lazy drones.

Let, an review the recalls of "settled speakers".

Let, an review the recalls of "settled speakers".

Let, an review the recalls of "settled speakers."

New York, had a surfeit of settled speakers. The rocky is settled speakers. The rocky of the settled speakers and medium. The society is Brailao, New York, is in a fine working condition, brought up to independence by an information should be settled speakers. The rocky of the settled speakers and in the weather the fallers of the system of settled speakers, and has the settled speakers, and has a settled speaker, and have not squeaked since. Cierciand Ohlo, met with almilar results. Derivit, Highigan, "Nice Society," gave up. in Cold Water, Bichigan, Spiritualism died of settled speaking and written sermons. Battle Greek, Michigan, engaged one of the editors of the Present App, as settled speaker among them, Hawston, Belviders, Rockford, Hosmouth, Galesburgh, and Ohlongo, have falled or suffered from the efficies of this system of settled speakers, and institution of spiritualism and sent in the suffered from the efficies of this system of settled speakers, and in which the Brittanistic were pin-ty,—look at the result. Birlinglism and each leter. A

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	CollePos	112
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VOL. IX.-NO. 9.

Phenomenal.

Spiritual Revelations and Tests

NICATI'N FROM CHARLES BRADWAY.

COMMUNICATI'N PROM CHARLES BRADWAY.

To all carnest serkers after truth. Please wore the following facts upon any other base han what they claim to be; departed spirits of imman beings communicating with mortide, and bilgs a seeker after the eigenfacture of human beings communicating with mortide, and please in the great cause of humanly—Charles Bradway.

Feeling an interest in the great cause of humanly—Charles Bradway.

Feeling an interest in the great cause of humanly—of hards being the palicipant of humanly capacitation. It is a series of humanly of the seeker of humanly of his claims of witnessing the manifestal us of what claims to be the spiri's of many of our nearest and not intimate friends and relatives; and about he 1st of September, 1870, there came a spirit hat claimed our particular attention, because of the peculiar nature of her case, as the following circumstances and investigations will show. Being requested to have it published, on account fit he interest the public seems to feel in the case, have submitted my jurnal for that purpose and hold myself responsible for the correctness, of what is therein stated:

To all whom it may concern:

We the undersigned have ffeely and voluntarily taken our oaths to the following evidences:

stilly taken our oaths to the fellowing evicence.

1st. That at several private seances held repectively a 'A mara Ballou's, Marion Ballou's,
alvin Breeden's, and Nelson Bradley's, netween
the first of Spread re and the first of O. tober,
5:0, there c.me a spirit Lody calling hersel's
couler Stuart, and manifested through "I'm.
'Padan as medium, to the following effect:
Take on the 22 of April, 1852, hee was ab soard
of a steamboat on the Mississippl river, and washeled to death and thrown overboard, some
title way above Metaphis. Tenc. She, having
madderable property, (Pinicipally personal)
and the state of the property of the personal of the complete of th

M of a nervous unpossess.
her so,
we whose names are hereunto affired,
itnesses to the above manifestations, and
iling to make caths or affirmations therefarther, that we, individually, or collectsever knew or ever heard tell of any of
these or circumstances connected with the
r of Mrs. L walsa Stuart, the condition of
2t, the name of the person with whom
ild lives, his address, or condition in life;
ther, that all of our information cather.

T. WILBUR,
Justice of Peace.

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THE MESON, CATOL C.), Ills.

SIR:—I received a line from a person, signed. Charles Bradway; requesting me to answer some questions concerning a little girl, as your letter a stea about thirteen years of age, with carly hair and brean eyes. The early hair and age would answer the decript join of the little girl that has been here for the past three years, but not the clor of the eyes.

Tlesse write immediately and let me know what is your idea in making such icquiries of me, and I will state further puritoulars in my next. Please direct your latter to Taompson, Carrol county, Illinois. As we teel an interest in the girl, we would by glad to a cure an answer immediately to this, if you are a relation of her's or interested about her, as your letter intimates. Your, & .

wer immediately to this, it you are a remanuer's or inderested about her, as your letter imates. Your, & JAMES PARKHILL
P. S. We do not know anything about rigin of the child, nor what her real name could you inform me?—I fly on can please do as soon as convenient, by return mail if p. J. P.

more definite or come and see for you well, however I will give all the requisite information at the proper time, or when I see that I am justified in doing so respecting her. Wr.'s as son, as convenient. You may know how much beam inferented by my immediate answers to your inquiries. Yours, etc. JAMES PARLIFILL. Chartes Thradassy

Piease to inform mo how you bear 1 of such as Second. As it matters not to us (except as we

ab ut her origin, which has always been a mystery to ail here, or to me at last.

I. P.

To James Parkhill, Esq.—Dean Six:—I received your favor of Sp. 27th, in die season, and am thank'ul for the information contained in it. You speak in relation to the wronging of the child, that it was rot done streeyou took her. I am a vry that I created the impression that you had wronged the child. I thought I was sufficiently explicit in asying that the mother expressed her entire satisfaction in the care the child was receiving under your protection. You ask two prominent questions in your last letter; one of them I will answer now, take other at another time if I succeed in getting the requisit: information connected therewith. You ask now I got the information of the equid bring with you? This is one of the grade in work or not, by which I have been deceived and many other ab sade me. Now, I ask it again, as a great favor, that you will do all that you can, not only for the benefit of the child and its sprit mother, but one of the grade cuese; if trac, in behalf if suffering humanity cluter to prove the cause a true one, or to prove it takes and unworthy of our notice. I have read of many similar cases, but never before happened to be personally connected with one; and in the first place, that you do not belt we much it also cause it is never before happened to be personally connected with one got in active to the child and street, you may therefore know how k/ch interest I teel in knowing all the fact. I move the much in the same position; here is a case I tank to prove some ball, we much in the same position; here is a case I tank to prove any or partially as a case I tank to prove some partially as the child and the origin of the prove of the prove of the proventing, one way or the other, please help me to doit. You have already done more than I developed to the origin of interest that we hold alternately and the origin of the provential and the origin of the provential and the origin of the origin of the child and

Second.

see an interest in knowing mow agree; what the color of the eyes may be, will you astee what they are.

Third. Did you ever know anything about much persons as William Breeden, Calvin Breeden, Calv

R spectfully,

CHARLES BRADWAY.

or of the city of Maquoke's. They looked at them, and said "they were strangers."

Original Essays.

GOD MAKES NO MISTAKES.

. By Wm. C. Waters.

FRIEND JONES:—It is seldom that I indulge in the luxury of listening to an old fashioned orthodox sermon. Dubtiess it is well that Spiritualists go now and then, just to refresh the mind with a remembrance of those antiquated fashitzations, which as church members, we left behind us when we came up out of Egypt. Some days since, I listened to a sermon delivered upon the inperal occasion of a young man who was a member of several accret societies, which of course brought under the droppings of the pulpit, many of us who do not regard that ascred institution as oracular, or as the terminus of theological research. From the table ground Presbyterianism, the sermon was

gard that sacred institution as oracular, or as the terminus of theological research. From tree table ground Presbyteriants n, the sermon was well enough in its line. The preacher was a fair sam; lee of his kind—a proper nice man no doubt—nich a man as Mrs. Partington would advise her son Issac to select for an example, that in his bleshing maturity, it_might be asid of Isree "In stately manages; and persussive speech, how much like an angel!

I was a little surprised to hear the worthy divine say that "Gd makes no mistakes. It is his hand that has done this. He took the little child, and now he has taken the father for good and wise purposes; whatever our intentions may be, nevertheless it is 62 d that rule." Here seems to be a little mixing up of the old and new wine. That "God mak's no mistakes," is one of the gems of thought in which the dear ones believe, that come buck to us from "o'er the swelling fiod," but they don't believe that God, as a special act, destroys pratting children, nor young husbands, whose daily toil is requiste for the support of their families. God puts forth no special act to wasfe ashly, to cause a flower to bloom, or a human being to lay aside the outer garment, to fall salep in the gates of Eternity. The one comes under the action of natural law as much as the other.

the action of natural law as muce as and have heard much from the pulpit, in years are past, shout the killing of sweet childby our Heavenly Father, because their here here here as the set here them so tenderly; but the clerky do have got ashamed of this about the time did of John Calvin's burning kindling-I around Servetus; iloing Pandemonium sculls of infants, and dancing polkss of m the battlements of Heaven, just in view helr own children, and dearest earthly de, aweltering below in brimstone waves of

fire.

Is it to be hoped that the advancing tides of progressive thought will now and then lift one of there reverend gentlemen into higher perceptions of truth; still we will be patient and forbearing with them, as they have been educated to grope among the dim shadows of the past; and then their annual income of a certain number of bushels of rye, or its equivalent, for which they anxiously labor, and sometimes wait, might not be forthcoming at all, should they venture to step beyond the grooved ruts of their particular sect.

To the individual whose mind for years has been imbood with Spiritual Philosophy, to listen to a funeral discourse by one of the soul-saving clergymen, seems like listening to the sad waits of some theological infant, still in swaddling blankets. The attempt to weave into an orthodox sermon the more advanced idea, hat "God makes no mistakes," reminded me of he die mann of a certain preacher, who, set Adam up against the fonce by dry, forget, mg to provide for a face to butter antedating he clay moulfed Adam.

We have a biblical sec out of the skips of act, and the diament of the provide for a face butter in the continuous of the most distinguished rail pilitte phistrically mentioned, comes down to Abraham Liccoln. To journeymen tailors, a class of men sometimes routbled with the financial shorts, it should be a master of much consolation, that the originator of their profession retire? Itom business upon a large capital, being the owner of "the exite upon a thousand hills," and quite a number of starry works that proclaim,

"Forever singing as they shine,"

worlds that proclaim,
"Forever singing as they shine,
The hand that made us is divine."

"Forever elucing as they shine,
The hand that made us is divine."

A believer in the drectrines communicated by
the Angel World in this century, might certainyle pardome for saying that. "Got her and
no mistakes, and never will, "true he stars
men at the look of an ascending ladder, and
gives them all of eternity to use pright on
the starting of the starting to the proper that at a sagesfrom the starting-point, they should manifest
rytheness of their varied sates of ripeness
or uniqueses. But it is wondrous strange how
an orthodox delergyman should stumble up on
much a statement, or believe it while he bolds in
his hands a book which he claims to be an infallible record of divine proceedings.

Was it no mistake to have pronounced all
his works "very good," and then, so shortly
ound it requisite to say, "And it repented the
Lyrd that he had made man on the earth, and it
rieved him at his heart?" Was it no mistake
to write a last will and testam un to come down
to us with so many thousand errors in it, that
lergyman have found it necessary to write
nany commentaries to tell us what the book
nany the starting over this book.

It will be most timely, if their work abould
as ecomplished in advance of our electing
and y chapitast to pray before our unregenerate

book enough of the top raits from the orthod x fence, so that we can all make directly for the Eystan clover fields.

The clergyman in presching the sermon for the young man referred to came very near letting limits the west. His conversation with him touching his future happiness, he claimed, "had been pleasant, but not fally satisfactry." It seems he had made no overtures for admission list the church.

The audience sung:

"There is a fountain filled with blood, Draws from fammanuel's velter.

And sincer plus greates and the directly at the consistency of the control of the control

An Interest e Les on - The Fish meet in selemn

Af er the Atlantic cable had been laid, there was a great exciment among the fish; a wanderful commotion and swimming lither and thither to know what it all meant. Some of the finny, tribe went so far as to declare that they could hear raps all along the bet of the ocean, and many other things too marvelous to mention.

To such an extent did the excitement grow, that they all unanimously acreed to hold a council to investigate and determine its cause. So in due time the delegates from every tribe of fish were assembled in grand caucil, and after having applicated an aristocratic Cod Fish as Chairman, they proceeded to business. The President called the meeting to order, and then opened the business by stating the object of their assembling, in the following speech: "Laddies and Grantle Fish, I wish to inform you that lately there has been a most wonderful phenomena taking piace near where we are assembled, and excends for hundreds, if not thousands of miles, East and West, on the bid of the great world of waters in which we live. Many of you, no doubt, have observed what appears to be a tarred rope lying on the ground in an easterly and westerly direction. There would be nothing wonderful in this, if it were not for the fisct the it has no end that any of use of the statements, to find the statements of the statement of the statements of the statement of the

cocied to ay: "My friends, what I have to say, I have gathered from a that experience—it is copecutation with me, but actual knowledge. Had any of you my organization, he, too, could verify it."

Allow me, then, to say that far along this world of waters in which we live, there is a sphere of thoughts and activities, glories and wonders, of which you' have not the faintest conception. In that great world, the inhabitants five in a refined atmosphere, that is as much superior to ours, so cors is to he rocks that are around us—they live and breathe in a great cosn of it. They also build great and beautiful paisces, and live in them, while they float on the top of our element. They can stand in one part of the world, and send messages to their irrends thousands of miles, in an instast, and even now the rapping you hear, are their ideas passing through this great rope to their friends are off; in short, if I were to tell you the half of what I knew about that great world, you would think me demented. Then Flying Flah are a, and confirmed all the Whale had sail. Mr. Mad Fish here arome and saked Mr. Whale how he knew all this. "Why," said the Whale "is m' so on-stituted that I live in both worlds; you are acquainted with me, know that I am a medium and always have to go to the upper world to get my inspiration."

and aways and the special spec Answer me that—besides if is imposible, and what is impossible cin't be nohow," and down he sat, but not before be had looked on the assembly to assure blues! that is and all that was worth saying. M. Surgeon now arose and said, "That the statement of the Mr. Whale was, all a delision, so far ar regarded the napring. He said it was all a device of the Devil Pias to estable Godgeon, that who wort found the end of the great type would be sure to flad a hook there.

the rapping of the telegraph from the upper world would contious to ever." Hisreapon the Saark stated he was congry, and moved an ad-jurament sine-die; walca was carried unauf-mously. ournme.

Written for the Religio-Philesophical INTERESTING LETTER.

By Sada Balley,

To Mrs. Addie L. Ballou:

DEAR Sister-May I address you through the medium of our mast excellent and belowed JOURNAL?

the medium of our m's: excellent and beloved JOURNALT.

After penning the above question (not knowing what was coming nex), I almost unconsciously took up, a file of the RELIGIO-PHILOSE PHICAL JOURNAL lying on the table on which am now writing, and without having any idea which number I was drawing, what should turn up, but your own earnest face portrayed upon the first page of the number of July 16th, 1870. Addie was "trump" that time, most "hearts," bit the image of a woman with a heart. I am gexing now upon the honest expression there; and you seem to answer the question with which I op in this correspondence:

"Yes, Su'a, write ame through the JOURNAL; your thought, while they give to me encouragement, may, at the same time, bened; some of its many readers.

And why do I write to you to night? Why did I almost involuntarily take up my pen to address you? B cause I have just been reading your address delivered at the National Convention as R'chmond.

did I simost involuntarily take up my pen to address you? Be cusse I have lost been reading your address delivered at the National Coavention at It camond.

How my heart warms toward you, as I can over the true and practical ideas contained therein; my soul-telers go furth—reach out to meet your own, in the beautiful sisteritood, of, pure sympshy—and I feel that we are indeed true sisters in our love for burnantly; for I believe you can say, like myself! I do love humanily; I love every thing made in the image of God; I over every man, woman and child.

How can I consistently claig the All-wise as my parent, unless robain all his children as my brothers and sisters? How can my soul live in the light of his love, unless my bring gives for pure love for every human creature? An, have how any parent of his love, unless my bring gives for pure love for every human creature? An, have lowed so the light of his love, unless my bring diversion of the light of his love, unless my bring gives for pure love for every human creature? An, have I now a my parent for love's kingdom, unless I not me propued for love's kingdom, unless I not my every day lile; and propued for love's kingdom, unless the love's desired for love's kingdom, unless the propued for love's kingdom, unless the love's desired for love's kingdom

in order to be practically userue, must be prepelled by a strong, healthy back-bone of self-reliance.

But we must have great charity for the uncharitable: because those who do not know the sweets of the delicious fruit of charity, have ever a void in the atomache of their souls which makes them feel hungry when they know not what Nature's appetite craves.

Angeles blees thee, my sister, for the plain words thou hast spoken!

But I cannot cases writing until I ask you what is your idea of a practical plan of work. I agroe with you when you say that ignorance is the cause of orime; and that mothers should be truly educated. But we mothers must begin where we are; and what better can we do than to commundate to our children the knowledge we passess

"D) we not do this in some mother asks. No, we do, not. We send our children to school; we teach them how to save their pennies; and how to bishave in company; all of which is necessary. But we do not teach them the laws of their b.ing. We do not teach them the have of their b.ing. We do not teach them the have of their b.ing. We do not teach them the have of their b.ing. We do not teach them the laws of their b.ing. We do not teach them the laws of their b.ing. We do not teach them the laws of their b.ing. We do not teach them the laws of their b.ing. We do not teach them the laws of their b.ing. We do not be charten the laws do and the same than the and the same than beautiful elements of manhood and womanhool. Children naturally conclude tast what good parents do not wish them to learn is sometting bad.

To what does this leaf? To disgusting.

seep them in ignorance of the me seed and beautiful elements of manhood and womanhood. Children naturally conclude tast what good parents do not wish them to learn is someting bad.

To what does this lead? To disgusting thoughts in their young and tender minds of those laws and elements of being upon which we should ever reflect with pure, ennobling thoughts and feelings.

To, my sister mother, we press our darling, thoughts and feelings, the property of the seed of the pure, ennobling thoughts and feelings, the property of the seed of the

That success may attend, and thy life be proonged for thy noble work, is my prayer.

All remittances made to this fund will be as-credly applied to the sending the Journal free to poor widows and orphans who may desire to read it. Address S. S. Jones, 150 South Clark street, Chicago.

BROTHER JONES:—In your issue of the fifteenth, I read your remarks under the head of "The Unfortunate." I thank God wheever I find a mas who ho I noble nature: who is true enough to homeasily to let a few dollars side, rather than applitual comfort.

Enclosed is one dollar for that fund. I, too, have bought and read the Journatz when I did not know where the money that would brieg the next week's issue, would come from, tor it has comforted me in many shours of sorrow, and been my light in many an hour of da kness. God bless you for your example.

HATTIE MACK: Monmouth, Oct. 31st, 1870,

To my Pellow Workers.

By Mrs. J. H. S. Severance

Days come and go, seasons speed along only bringing us nearer and nonrer to the." Hereafter." The use we make of these days and seasons will determine the condition of our pertits in the future life. How are we livine, how carving out our destiny her? Are we ergaged, soul and body, in the geat work of human culture and unfoldment? Are we consecrated entirely to labors for self improvement of the human family? Of are we bowing submissively at the shrine of ignorance and bigotry?

submissively at the shrine of Ignorance and bignery?

We have a great work before us—a work commensurate with the needs of the human soul. Look at the undereloped condition of the buman family every where—behold the people worshipping strange gods, bowing in servile adjection to the demands of xoctety for creed worships, mammon worships, bacchanslian indujectors and the displays of scholonable attire, while the higher emotions and aspirations of the soul are crushed beneath the clogs to progress.

There are mighty wrongs to be righted; there are stupendous clouds of ignorance to be lifted from the minds of the people by letting in the clear light of truth: and shall we stand idly by or drift with the current because forsooth it is easier, and we meet with less friction? Osshall we gird ourselves for the work and lire up to our highest light? Shall we stand idly by and see the seeds of drunkennes; planted in the constitutions and tastes of our children before they are born, by being deat out to the mothers of the reborn, by any order of the coors, and they surface they are born, by being deat out to the mothers of the same mean?

Against all situations and did It. The lift, M. O. in a late number of the Journall. It is of very little use to keek off the branches of this tree of evil, while we feed and nourish the root. Little use to try to make med and women perfanis from the use of sloohol while they are taught it is health giving and life unstaining.

Bull we, when we see woman cursed, coul and body by a slavery to dress that deforms and cipples her, rundering her teble in body and carrespondingly lacking in mental acumen, cryont against this desceration of womanhood? Or shall we acter to the same unholy demand of society for blind homage, and not only enfesble our own conditions, but entail upon our off-spring imbec lity and body weakness? Spiritualist reformers, never was woman cursed, coul and body by a slavery to dress that deforms and evil and we store the was for such as the stream of the same process of

EXPLANATION.

By Dr. J. K. Bailey.

In an article recently published in the good Journal.—" Some of the chips."—I stated that I expected to soom laws the field of promulgation in our cause. At the time that paper was prepared—about the 8th of Angus last—I f. it sure I would withdraw from this work, at the end of September following that date. Since that time I have changed my then purpose, and now expect to continue in the work for an indefinite season. Lest any should draw wrong conclusions, in any directions, in view of that statement and more recent statements in an article in the BANNER OF LIGHT, NO 8, Vol. XXVIII, I make this explanation,

view of that statement and more recent statements in an article in the Bannum or Loury, No 8, Vol. XXVIII, I make this explanation, and ask you, Batther Jones, to give it place in your valuable columns.

I never make such statements "for effect,"—do not talk or write for "buncombe." I much dislike to be misconstrued, misunderstood and margoreacted,—like many others, however, it is oft my fate. But I intend to try and set relit right in all directions, as fast and as far as possible. I do not feel to await the sure levelling and justice of the "other word." Hereafter, all calcuminators—wilfully or ignorantly traducing me—will, in due time, have opportunity to either, Libertow profes. Incompany to the time of the case of the state of the case of the case

the same temperature of the victor and the victor and the victor and victor a

them

At all the aforesaid places, I hope I accomplished a good work, though in several, no public meetings were held. In each, I found anothe soule-sames me and works, though in several, no public meetings were held. In each, I found anothe soule-sames me and we had a large of the control of can't if the control of the co

Voices from the Zeople.

FINDLAY, OHIO -- F. C. Steingraver writes.

Keep on grinding out the glorious old JOURNAL, and may it in the future, as it has in the past, shock the errors out of old secterian theology.

SALT LAKE CITY.—Walter Manade'd writes.— I believe your valuable paper needs only to become known in the place to be well sustained.

SPRINGFIELD, ILL.—H. C. Seymour writet.— Please accept my gratitude for your lealency, for 1 consider the paper an indispensable article.

NEBRASKA CITY, NEB.—Ralph Ashworth writes.—These consider the paper an indispensable article.

NEBRASKA CITY, NEB.—Ralph Ashworth writes.—These continue the paper for another six months, for, although I am making a bare living in this city at present, in must have it or any mind sill stave. There are about fifteen or sixteen churche here, but I would rather have one page of your paper than all the sermonn that have bore preached since I came to this place.

MARENGO, 10 WA.—W. H. Masters writes.—I have for a long time read your valuable paper, but have been without it for more than a year, until within a month. I now receive it through our best of caler, and find that I can not do without it.

you are informed that he has passed over. RENNOVO, PA.—Wm. Edmondson writes irg been a reader of your valuable paper past year, which I obtain through the lever Company of Philadelphia every fand then i have it to read on Sunday, in going to churcu and listering to an old for some sermon, as I used to do, for which I thank you and Mr. Seaver, of the Boston gator, to a great extent; for the present free uploy, as regards old theology.

nand and lead me out of bondage, were at first very startling, and to ear sounded very much like biasphen happy to say I did not on that seco It awakesed my reavoling powers as to think for myself. It led me, or re son led me out of the church and and I now find very little in its col-camoir rockive as gloriona treats.

EAST FOLKT, GEORGIA.—A. M. Smith write—I am very much pleased with your paper, animed to take it as long as I live. Inclosed fit three dollars for another year's subscription.

St. FRANCISVILLE, ILL.—Joshus Potter write.—I am a poor man, but cannot get along without reading your paper. That "Search Aise God" is worth three dollars to me.

soon is worth three dollars to me.

RIGHLAND.—Lav! Wood writes.—inclose in does dollar and fifty cents to renew my subscrition. The times are hard and money is we secree, but I cannot do without the JOURNAL. have been a subscriber for it from the commencent, and it is like parting with an old friend the part with it.

W. Black writes.—I find it my duty to inform you and the public in general that I have written a letter to Mita M. B Gosalou (seeing the advertisement in your paper), and must confess that I escaled the letter and put on it impression of seal wax. After two days my letter was returned the same way as it was banded to her, correctly answering all my questions. I feel so well saladed, that I wish to inform you of the powers which Miss Cassien possesses.

THERIAKI AND THEIR LAST DOSE.

Dr. Collian seed companied, in order to proclect the public against one whe, under the ample closk of "mable-hearted philastiaropy," claiming to be an agent of Dr. Collins, has extorted from the meager earnings of the poor Optom-Eaters, one hundred per cent. mere than the medicine cost hum, to warm the public that Mr. Henry Head, of Lowell, Mass., is nor astherized to receive orders for medicine, and no orders surt through him will be filled.

Dr. Collins appoints no agents whatever, and all let-not in tagitry, and all orders for medicines must be addressed directly to him. "Send for Therisht."

Address: Dr. S. B. Collins, Ls Portie, Ls Porte Co., Indiana:

The son of Count Palikao was he prisoners taken at Sedan. He won eventeen decorations.

Prince Polignac, who commanded rigade in the Confederate army during sivil war, is now serving with Garibaldi.

Written for the Religio-Philosophical .
MARRIED FOR BEAUTY.

BY FANNIE M. COWLES.

On the northern bank of the majestic St wrence there lived, some years since, an old d highly-respected physician,—by name, Mor

awrence their lives, some young and all gilly-respected physician,—by name, Morsil.

The old Doctor was of English and his wife I Irish ancestry. Both, however, of the very cst blood in the United Kingdom. The family omprised two sons and four daughters, the sons and from the sons and four daughters, the sons in both sides of the river for beauty, elegance for person and manners, and a high-toned sentitient. The history of the sons and two of the aughters being interesting, and symewhat roantle as well as instructive, a sketch of each say prove acceptable to our readers. The sub-corf the present is per contra the youngest.

At an early age thus young min mot in scilor of the present is per contra the youngest.

At an early age thus young min mot in scilor a very beautiful girl, mush rings nearly his way years—Agues O'Nell; cach being attract by the uccommon beauty of face and figure of the other.

er. ore often partners in the gay danc; social amusement; of the hour; flat-heir young ass ciates, who assured were the fluest-looking couple in the

length, the day following their appearance her at some piace of amysediem, in the aboring city of F—two-of the dailies inded dittering comments upon "that aplenoung M—il, and the queenly Mass O'N.,

This brought matters to a crisis in two direc-ns. First, it sairly turned the heads of the two young people in regard to the personal at-citous of each. Next, it sawks the attention the relations of both parties, to the intimacy leting between them. Anon, there was a eat sur among the many freeds on both sides for you must know, reader, the family of the falleman were all of the Church of England, auch and true, while that of the lady was ually stauech Catholic. Here was a dilemma. The old D.ctor sternly

leman were ail to the bear was ally statuch C thoils.

The old D ctor sternly rand his sauch C thoils.

The old D ctor sternly rand his son that he would not admit a stat—a worshiper of idola—into his housei; assuring him cf his highest displeasure edd not, alone and foreer, cease all ations to the lady in question. The iriends of a O'Nell were even more violent in their
constrations—threatening her with conficution account if a ed ared see or hold connication with the "rile heretic." As might
to been expected, had these zailous people
iprehended human nature, even in a alight
race, this cortes only served to acrous all the
ellitous isculitésjoi esch. Neither had ever
wan the discipline of restraint. B th were
nature impulsave, and impatient of contraion. It is not strange, then, that they mand to clude the argus eyes of their friends
arry: Were they frue irleads?) They met
ndestinely several times. Knowing, howerthat they were liable every moment to surce and separation, they hastily determined to
Trace they actually knew i. Were they true interest; a sey minely several times. Knowing, hower they were liable every moment to survive meaning the separation, they havily determined to I and marry. True, they actually knew y nothing of each other's habits, dispair or lives by yound party, ball-room, theatre pera-going proclivities; heedlessly, they on. Fearful lest no priest of either fasts perior the marriage rate in opposition will of parents, they crossed the river, and to a magistrate, and were legally bound art—pronounced husband and wife. To the Causada snore, and for the present an asylum with a sister of the young who had been married and settled some

a Lowndes ascertained how and Joy whom y were married. Directly at her education produces and pride of station were arcused, indeed, she was quite shocked, considerate the condition of the was of the state of the condition of t

is important matter settled, the young peo-id leisure to look their prospects fairly in

had heater to look their prospects harry in foor. To proud to Eppeal to his father for all, with restrict habits of business, or even knowledge business, for he was barely twenty-one, and, up the youngest, had been free from carea,—one of the state of the property of the propose there was time enough for soler realities of life,—what could they do? course, they could not always remain with a Lowsdee. Not having applied husself to dy sufficiently to make his acquirements allable in the way of getting a projession, he ald only look to mechanical programs. However, the property of the p

part with her husband forever. She was not disposed to do this, knowing that she could no longer be the belle of society. So she was sometimes gloomy, dwelling much upon the sacrifice she had made in marriage; sometimes blaming her husband entirely for the change, and seldom, to herself even, would ale acknowledge her own willful conduct in the af-

At the c'ose of the first year of their mar-lage, a little daughter came to claim their at-mition. And now another struggle between the aspirants for the honor of christening the title unconscious being who not having been nouslide as to her desir for entrance into this forld, was not expected to choose the position

the aiready heavy-laden consciences of the parents.

At length, wearied of the contention, scring that it irritated his wife, whose beauty was still his pride and delight, he reluctantly consented that the child be christened in the Catholic church, slipulating only for his own presence is apport of his wife, and that, shoud Providence bestow up no them in the uttors souther child, that other be christened in his own church index with his dister after this event, be took board at a hotel, whilter they repaired after the ceremony. From this day, there was less and less of harmony between the young couple, sometimes one and then the other being first in fault.

As the little Mary gree, she learned both from precept and example disrespect for her is her, so alone by her mother's risitives and the priest, but even by her mother, N. w. that the vactement and novelty of a runaway marriage had aubsided, she found, hereaff in the pupervisible prints of the other of her bright, and novelty of a runaway marriage had aubsided, she found, hereaff in the pupervisible prints of the other had be returned and novelty of a runaway marriage had aubsided, she found, hereaff in the pupervisible prints of the other of hereaffer.

ween them. Both were still in the height fold beaut.

suste emotions took the place of that true
is in the one which is based upon eatern for noticed or real worth. But even those sea-reusion were brief, often ending in a bitter

them like caged anim is beating against the bars, frantic with p in and rage, or silent and suith with despir. Under this state of feeling in the minks of parents, children are brgytten kad launched pon the oceas of life, and that they are imbued with the effects of this sait of the parents mind, physiology clearly prores. Bit 10 re-

imbuce which the control of the court of the

his marriage, the earthly remains of his mother and one sister had ocen laid in their

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DR. FARNSAN & Is a through the beginning of the communion, and teaches in this work the motion operands, to

constration.
following is the table of contents of this valuable

A. A. H. Historical, Survey. Measure not the dis-tor of the state-Hist heavy of it—the examination by French commissioners—Their conclusions—The sit-remarks. Lat. II.—Of the canaes which have retarded the pro-sor fine science. Again.—Of the conditions a necessary for the produc-of the seminary bulk state, which is direction, pow 16 and the state of the product of the product of the be patient. III.—Instructions. IV.—Of the semi-weaperlenced by those who enter this state. V.—Of awsking.

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CHAP, VIII.—Off the functions of the faculties, L.—
Memorr, V.—Assoficition, VI. AND VIII.—Likes and
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Of the sense of smell and taste.

Of the sense of feeling.

Of the sense of motion. Of their pl

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"As I garde from others."

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Eyes filled with learld light.

Her body bent with sicknes, her ione heart howy led

Wer home had been the rootless street,

"I'nst wept the angel sedly—then smiled the angelgia.

And caught the maiden madly rushing through

open door:

Grand beyond a most rail telling.

Grand beyond a most rail telling.

Enter, sister, thou art pure, thou art sinless evectors.

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A Search After God.

The Various Changes Caused by the Action of the Elements.

NUMBER PIPERN.

Continued from last week.

In a previous article, we alluded to the war-In a previous article, we alluded to the warfare that see used to exist between the elements "controlled by God," and humanly, and failed then to discover therein any evidence of a Suppreme-Intelligence. Humanity, sills to recognize a God only in those harmonious surroundings where every movement, accompanied, with the result desired. The sowing of the seed, however, to the spring is no evidence that a harvest will follow. Mankind, then do not always resp that which they sow; do not realize that which they have a right to expect, they grumble and feel inclined to find farlit with those forces that caused their disappointment.

their disappointment.

One condition in life always betokens anoth er. Life foreshadows death, or successive changes. The infant foreshadows the future man or woman. Growth indicates decay, and a gradual unfoldment in the material world a future

dissipution.

Without growth there could be no decay, without decay there could be no progress in the material world. Mus progresses by the death of error that has accumulated in his mind—his us notions and misconceived ideas. Life erroneous notions and misconceived stees. Die is one thing; death another. One is growth; the other decay. In the unfoldment of the mind no death follows. Death, however, is a

mind no death follows. Death, however, is a mission r.

We speak of death without understanding its nature or signification. It is simply a change; then wherein decay? Tast, too, in one sense, may be regarded as smisromer. There is no decay; it is only a picture of the imagination. Nothing is lest,—then wherein decay? The physical organization loses its strength and vit tality, and when all is exhausted, we call it death! I samy strength or vis. ility lost? True, the physical organization is not walking around, but nothing is annihilated. The vitality the physical organization seemed to manifest, has not periahed.

physical organization seemed to make the periabed.

Vitality is a condition of matter. The rotten stump contains within itself the elements of life just as much as the vigorous tree. Matter is universal—allis all space. Wherever there is a physical organization, it manifests life. Whence that vitality? From the food we eat, the water we drink, and the air we breathe. The sir is generated from the earth; and from the earth all seeds derive their life—vitality. Then there is life in matter. Can you extract from any substance what is not inherent within it?

From in milk there is not only life diffused roughout every part of it, but also animal is—tinumerable animalcu's; and no degree heat seems to effect them. Mr. C. S. Wake and the hollowing experiments:

nest seems to effect them. Mr. C. O. was as de the following experiments:

"The effect on organic gerous of supersure to reat heat's still ungoernained, and I deter lead to try the effect of continued holling on the. For this purpose I kept a small quantity-the liquid, in a covered sation pan, out the fire re minutes after the first elsewifition; but, as might have appeted, the milk at the end of at time was completely sharinged, and there manutes strongly attached fishersed, and there manutes strongly attached fishersed, and there manutes strongly attached fishersed, and there were not to be better to be the company of the contraction of the second. Not to be beaten, however, I acraped nants strongly attaction which bottom of the sec-pan. Not to be beaten, however, I scraped I some of this residue, and sheed it in a bot-shout half-full of distilled water. On exam-ing this intuation in a week's time, I was sur-first, to find that is contained animal life in much abundance. Each particle of burnt sub-secs was surrounded, by a mass of organic

matter, and had attached to it great numbers of small infusor a, which endeavored, by continu matter, and one small influer at which end: avored, by continual Jerking movements, to free themselves. First this influion stand for about three we ke longer, and the phenomena it then presented were extremely curious. From many of the masses of burnt matter long flaments had grown, and to these were attached numerous spores or germ; connected by very fine fibres with a few larger round bodies, resembling somewhat the original milk globules, but still more, encysted

original milk giotones, our sun, more, sury-mintanoria.

"On altering the position of the lens, a greater number of them became visible, and I then found that they were unmistakably ame hal organisms. I never saw so many of these creatures together before, there being dezons of them within the divid of the microscope at one time. They were all of anal gous character, and not unlike small forms of ameba princeps, presenting the clublike protrusions of this organism. The alteratons of shape which they underwent often uccleded each other very rapidly. That these avale had come from the mass of burnt matter was evident."

That which sustains life must possess life. B:-

That which sustains life must possess life. Because an object does not move, is no indication that life is not there. The engine does not move, though the boiler is full of steam, unless certain conditions exist. Move a lever, and the ponis universal.

derous wheels work with fearful velocity. Lile is universal.

See that animalcule on that stone; it derives nourishment from it, and that nourishment possesses it force, for under the impulse thered, it moves. If there were no life force in the stone, how could it sustain life in the animalcule? Matter is universal, so is life-force. Steam proceeding from a kettle possesses all the characteristics of that in the steam engine, but, owing to certain conditions, it cannot manifest the same power. Lefe-force in the stone is the same as that in the man; though it is powerless to move, it is latent. In all nature one condition subserves another. Growth indicates decay, in the sense in which we use the term, and the latter is as essential as the former. In decay, a wise end is subserved.

The life-force of water becomes the life-force of the animalcule in it.

of the animalcule in it.

The life-force of the animalcule becomes the life force of man.

The life-force of material man becomes the life-force of the spirit.

Now, here is a fact that life-force exists in all things—in a rock, a tree, an insect. The life-force is the carth is gress. In plants it is more refined; in animalcu's still more, on. This life-force is the proteplasm of plants, and the proteplasm's chedney of this life-force is to manifest itself in animalcu's. The blood is full of proteplasm's ewhich are only inciplent animalcu's. The little blood cells or discs in the blood, stand in the same relation to it that the anima cu's in water do to it. In the former, the life-force is fully developed, it order to better subserve animal life. At every beat of the pulse, twenty millions of those blood-cells are destroyed and twenty millions formed.

Who doubts our position? If Lie is not unversal, why is it that wherever there is matter there is organic life. One accompanies the other. Each is a component part of the other. New if una is a sallowed up-by the carthquake, killed, by lighting, or drowned, what change takes place? Is life destroyed. Did we not demonstrate that it is a part of matter—locorporated with it? To destroy life. Who doubt it is content in the destruction of matter. One] exists with the other. You cannot destroy life. The lighting never rendered a particle of inster? No! Then did it ever dektroy life? One is a part of the other—laken as a grand whole. What wrong, then, when the lighting is rolled in the destroy life with the other wide of Jordan? Well, that's the question! Do it if you choose. If you desire to commit suicide, you cannot destroy matter; you cannot destroy life. You only place yourself in different relations to the grand. Whole if why not down ourselves, invite the lighting to high its place is best, and stunded pine, as well as in the beautiful flower. Matter is not always—to use a common temper and thirst man animalcular is not be resided with impunity. Resist these dema

ne raving maniacs had they live

become raving maniacs had they lived.

We see nothing wrong, then, in this destruction of human life by the elements. No matter is destroyed; no life is annihilated; no des ructive tendency is caused. In sill this, wise ands are sub-served, and the wheels of creation move on as if nothing had happened. It is true irlends may shed tears over the loss of dear ones, and appear disconsolate, but the wormy that feed off the remains, smile with delight.—Matter everywhere! It is universal. Wherever matter—there is life. It is inherent in matter. As we have said before, there is life in the rock, and it assumes activity in the animals when the delight.—It is that life the head of the remains. There is life in the organization and it is shown itself in the animals that make it their home. There is life in the crystal spring, active energetic life, in well defined animals. There is life in the blocd, and it is that life which sauces it to circula's in the vina. Wherever there are no animalcular, there is no active life or motion. In the rock there is no active life or motion. In the rock there is no active life or motion. In the rock there is no active life or motion. In the rock there is no active life or motion in the rock there is life, but no metor, for that life therein has not assumed form. Moti in results from life organizatio. If no animalcule life within the physical organization, it would be like the stone. Within the animalcule life within the physical organization, it would be like the stone. Within the animalcule life within the animalcule prey of the ary water and f. od, and he would not live a week. When deadon the would not live a week. When deadon the summan left we case to become mourishment for the body, and instead of being appropriate to these of the physical system, the proper proper are too Benong, possess too much active life, to be appropriate them to its own use. You comprehend our position. The trichire of pork are too Benong, possess too much active life, to be appropriate them to its own use.

the harm?
Anidst all this cinfusion of the elements no haim is done, wise ends are subserved, and the whice's of creation seem to move on just as they should, and we see slight evidence of intelligence to all the manifestations of hit, and perhaps there is a God, but whether an intelligent, conscious being, remains for lature articles to show. Is it true that, "The coarsest reed that trembles in the m rst, if heaven select it for its instrument, May shed celestial music on the breeze As clearly as the pipe shote vigin gold Bells the lip of Facbos?"

(To be scattered.)

(To be continued.)

Great Excitement

Great Excitement

Was caused in Elgin, III., by a very remarkable circumstance. For many years a most estimable lady suffered the mast extractisating pains,—at times so severe as to deprive her of consciousnes, neighbors and family rubbing her for hours at a time, to; restore; lost vital power. These epasses continued for over twenty years,—no relief from any source. The Doctors were brilled, nonplussed. Finally, in May last, the mot.4 Healer, of Richester, N. Y., Dr. Dike, was called on. He not only located the disease, but, strange and startling as it may appear, he forced from her stomach, a substance; as hard as a stone, and nearly as large as a fen's egg. It was three days in passing. Miny physicians exmined it. Neighbors camp from far and near to see it. The lady, Mrs. Geo. Strong, wife of a well-known and wealthy farmer of Elgin, III., has not had a sick day since. We had the pleasure of examining the substance one day last week. Never such an other case and cure on the records of any genedical jurnal. It has done, and will do much good for the cause, the poor suffering lady, and her family, and will add another golden laurel for the greatest of all living heaters, Dr. Dumont C. Dake.

Since this noted analytical physician camp West, he has performed thousands of lasting and permanent cures in Michigao, Indiana, Wisconsin, and Historie.

Dr. Franklin's and Others' Messages to

Dr. Franklin's and Others' Messages to Thomas Richmond, Entitled, "God Deal-ing with Slavery."

ing with Slavery."

This work has been heretofore referred to as in press. It is now ready for delivery by mall or otherwise.

No work has been published, of greater interest to the American reader. It is a perfect verification of the fact, that those patricks who lived in the time of our countries early perlia, "still live and have a hand in our sflirs;" that they instire men and women to noble that they inspire men and women to noble deeds in the cause of freedom and human eman

deeds in the cause of freedom and numan eman-cipation.

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The exhibition of the Children's Progressive Lyceum, at Crosby's Masic Hall, on dunday evening, was well attended. Those participating in the exercises sequenced themselves nobly, and everything passed off to the entire satisfaction of those present. In the forenoon Lyman C. Howe gave one of his nimitable lectures.

"Religious Riot."

"Religious Riot."

The above head air se'ed our attention in the D. ily Ualon of Brooklyn. N. Y.

A religious riot! Strange aunouncement! We soon expect to hear of a "secred" fight, a "plous" quarrel, a "sancimonious" battle, "con secrated" difficulty. In fact, the Orthodoxy are b'coming somewhat demoralized, if reports be true. Religiou must have its difficulties. Godlyministers have passions, and they can't always control them, and the result is sundry wives, or an elopetnent.

One Christian who had large mirthfulness,—wonderfully developed, so much so that he was it exassantly looking for a place to perpetrate a j ke,—prayed long, vehemently and earnestly. He cree attended a negro ball, and noticed that libote in attendance made frequent visits to a well back of the house, to refresh themseives efter a spell of dapcing, and not having the fear of the civil rights b'il before his eyes, he moved the well curb a few feet heyond, and awaited the issue with the "serenc calmess a Christian feel; when he helds four accs." Presently there came a dark being who made for the curb, and sloahed into the well, where his heels stuck fast in the mud, and he yelled:
"Gorry! who moved dis well since I se out

in the mud, and he yelled:

"Gorry! who moved dis well since I so out
here de last time!"

The fact is, the Orthod x members are hun really so, and it is not to be wondered at that many of them follow the inclination of their prominent traits of character.

really so, and it is not to be wondered at that many of them follow the inclination of their prominent traits of charac'er.

According to the Daily Brooklyn Union, it appears that Rev. C. D. Keeler is the pastor of the James Street Methodist Episcopal Church, and that serious charges had been preferred against him,—finsily resulting in a "moral" prize dight, all intended to perpetuate the glory of God, and honor his only begotten Son.

Such fights, such "sanctimonious" fisticuffs, where grey-haired religionists, fired with a holy reverence, bare their sacred arm, double up their, diagres that point heavenward in holy aweand with a hapov, serene expression on their countenance, enter the sacred ring to there fight for the glory of God, and mangie, for the edification of Orthodox angels, each other's moral character, making themse'ves appear more ridiculous than the gladitors,—such fights are broming numerous—two numerous be mention. In this sweet affair no blood was shed, no olfactory organs smashed, no cheeks bruised, no physical injury done; oh, no! only this delightful scene; The pars in gives out the hymn. His daughter is sitting at the orgun. He commands her tuplay. She obeys. The superintendent, Mir. Persull, a godly man, (he prays) gives out an opacistin hymn. The young children stare at the scene. Two musical paths are before them. Bith lead to heaven! The organ under the ministration of the parson, sunds raretimos in us. His daughter touches the keys with a holy reversance. The notes find echo in hell, and then sweep through the corridors of heaven. Finally the music ceases. The parson's daughter had her sweet notes abbreviated by some young men who closed the organ, and then ext upon the lid. S methody suggests putting the parson out by force. Noboly says, "Let us pray." No kurce are bent; no even updurned; no reverence there! Pandemonium in church! Hell in heaven! Religious passions sweeping among young children, like a wild tor nado! eping among young children, like a

uptured; no reverence there! Panderonium in church! Hell in heaven! Riligious passions sweeping among young children, like a wild tor nado!

The roughs of New York think, of sending missionaries to the churches. What a scene!

"Peace on earth and gord will toward men" il lustrated brautifully! Finally the religious fracas casses. After such a tornado a delightful calm should have come: but it did not. Evening cume. "Divine" service was sealn held. Hymns were sung; pious words were spoken. Angels were looking out of the windows of heaven to see if the disturbances had cassed, when lo! a crashiyas heard, and a stone came through the window of the church, projected by some praying Christian.

Such disturbances are really more sinful in nature than the act of the Hindoo mother throwing her child in the river. She commits a sin it is true, but she lives her child truly, purely, devotedly.

In this "plous riot," there is pin, and more, too.—hate, venom, poissnous, hellish, milicious malice, and the trumes of which ascended to hell, to be breathedly a legion of devils.

"Play, dqughter," and the organ grosns while devils dance, and Pandemonium is illuminated in honor of the event. An opposition hymn is given out; it don't take; it don't music at all. Children, inaccast children, gazs upon the scene bewildered. The organ is closed,—not as the bright day closes, with a glorions going down of the sun,—but the lid was forced, the keys cease their religious mutterings, and asintly young men sit on the lil—they hold it down, while the last notes of its keys are still echoing in the corridors of hell.

Send missionaries to China; send your bible to Japan; preach Christ crucifed to the Indian, while your quarrels create sweet music for the "roughs," and is pointed at with shame by those engaged in worldly affairs, Well, let it pass,—just as the tornado passes—just as an archy passes—the participator were human—all are human—none are perfect—all live in glass house—and knowing that, we have love for all, with malice toward non

Mrs. Mand Lord's Seabons.

The above named most remarkable medium still holds seances in Chicago, and is convincing everybody who attend the same, of the truth of spirit communion.

Knowledge of the time and place of her seances, can be obtained at this office, and in the Evening Mail on the evening of her seances.

Bersonal and Zocal.

The debste of Underhill and Phelps at New Boston, in Scott's Hall, commenced on Salurday evening, October 29th, with J. H. Mannon, chairman, Each spoke forty-fire minutes, twice in each session. After the first session it was agreed their they move to Aledo, the county seat of Merces County, on Tuseday evening. It was agreed to hold two session at New Bosten, Sunday, and one on Monday evening, before they went to Alede to commence the debste. The report by one of our friends, may be relied on for cirrectness. It will appear in our next.

"The Bible in the Balance," by Rev. J. G. Fish sells well, and we have had difficulty in keeping a supply on band, but can now fill all orders, either wholesale or retail.

"J. S. Rouse has been laboring the past summer in Suthern and Southwasters Illinois, and his factors will be most likely confined to the same field this winter.

Issae C. Stevens gives some interesting accounts

bors will be most likely confined to the same field this winter.

-fsuc C. Stevens gives some interesting accounts of his circles, from which we take an extract occasionally. At one circle the following occurred:

"While the medium's voice was singing, the drum sticks in spirit hisad were beating the drum with such a thrilling roll, and so delightful too, though not just like the 'devil's tattoo.'"

not just like the 'devil's tattoo."

—Mrs. Harriet E. Pope writes to us that the Convention lately held at Minnesots, was a grand success. She says: "I hope to devote the coming winter to the cause, and there are others ready to word the commentary project here, "ic creating the mediting project here," ic creating the continuous and mediting project here, "ic creating philosophy. Late Friday our new Methodist minister preached a funceral sermon here, and was very. Derticular to say that though croakers in these days pretended that though croakers in these days pretended that though could dever returned and communicated with friends, it was so such thing—we could go to them, but they could never return to us. Foor man! when will his spiritual eyes be opened, that he may see the light from the Summer Land. I hear that he says he is going to put down Spiritualism in Morristown. I think he has got a "bug job" hefore him.—The Sait Lake Tribun, published by Godbe &

I taink he has got a "big job" hefore him.

—The Sait Lake Tribune, published by Godbe
Harrison, at Sa't Lake city, is a worthy expose
of the views of the more intelligent class of it
Morromes. It is ably delted and cordialigendors
by all the United States officials.

by all the United States officials.

—Dr. Belley is still in New York. He intends visiting New England soon, and would like calls to lecture on the route between Bainbridge, N. Y., and Boston. He can be addressed at Bainbridge, N. Y., for the present.

—Mrs. Addis L. Billou lectured at Joliet on Sunday last. Having recovered her health, the is now in the field of sciive labor, and is doing a good work for the cause.

-Dr. H. P. Fairfield will be in Ancora, N. J., Gar-ing November. Will speak in Willmantic, Ogna, during Docember, and in Portland, Me., during Jacuary. Will make engagements for February and March. Address Ancora, N. J.

and March. Address Ancora, N. J.

—Mrs. Wilcoxson is still actively at work Zast. The Wheeline Intelligencer speaks as follows o her: "Hornbrook's H.il was well diled ag.in or Turday eventure to hear Mrs. Wilcoxxon. He has the was "The Fall of Man, and the Vicasion Atonement of Obris!" These two propositions are fundamental and of the gravest import. Notwith standing the imprompte character of the subject she it is her sudience for a ful! hour apell-bound with a comprehensive and elequent discussion of the terms. Without endoring the theology of the ladg, me. are compriled to admit that she exhibits great verasility of capacity, and is enlisting a deep luterest."

Send to this office for "The Fountain with Jets of new Meaning," by A. J. Davis. P.ice, one do: lar; postage 16 cents.

—D. W. Hull bas arrived in Massachusetts, and car

He has been doieg a good work of late in the bash Valley.

—Dr. E. B. Londen addresses the following role to Dr. Samuel Underhill: "I notice your letter accepting my proposition to debate the question of Spittualism, as published in the Journate of several weeks past. I theek you far your bold-several weeks past. I theek you for your conversion to the sound and unshakes faith of Unristantly, is possible. I never stop to bandy words with a man, only for truth's sake, and the bettering of the condition of manking generally. I have debased with Wan. F. Shockey, then of fillessis, with I wan to be bettering of the condition of manking generally. I have debased with Wan. F. Shockey, then of fillessis, with I wan to be bettering of the condition of manking generally. I have debased with Wan. F. Shockey, then of fillessis, with the week of the seven of the bettering of the county words with the week of the wee

there.

-Mrs. A. F. M. Glover, of Holyoke Mass, writes
to us speaking in high terms of Dr. Rhodes, late of
Philadelphis, representing him as an excellent
clairvoyant, test medium and healer. She has
thoroughly tested his healing powers, and speaks

we small nave it on sale as soon as published.

—Mrs. F. W. Calkina, the test medium, has been stopping at Mr. James Ducker's, of Mokens, ill., for some time. She writes that speakers will find a pleasant home at his house, and be furnished his hall, free of charge.

—The Banker Of Liour says, that Mrs. Cors L. V. Tappan was greeted by a good, antience in Music Sail, Boston, on Sunday afternoon, Qeloher Suth. She gave a briffliant and highly spiritual discourse, in tones that were dislinately heard to every part of the ball.

—In the communication last week, of our mond.

every part of the hall.

—In the communication last week, of our good Brother, Dr. Davis, Mrs. Mand Lord's name was laserted as "Jamie Lord." Mis. Lord is too true a lady for us to let the mistake pain; uncorrected She expects to leave Ohiergo soon, and those who dealers to witness the manifestations given through her mediamship, should call on her soon,

The Watertown Reunion, speaking of Charles H. Read, says: "That mysterious man, Charles H. Read, is again in Watertown and is a loval and and genial as ever. We trust Mr. Read may be part of the says of the say

D. P. Kayner writes to us as follows: "I under the instructions of my guides, arranged see of five subjects, upon which I am ready to at any place where the people are willing to be expenses, and a reasonable remunerating time and inspirational labors, on the follow-

manifestations of spirit in Nature. Individualization of spirit as an in 20d - The individualisation or symmetric entity.
20d - The individualisation or symmetric entity.
30d - The phenomena and facts of Spiritualism.
4th - Usbroyance.
5th - The practical leasons taught by Spiritualism.
anblocts are elaborated

m.
It is proposed, as there subjects are elaborated refer the inepiration of the hour, to lay deep and orre the broad foundations on which to erect the sautini and glorious temple of everlasting truth hose structure comprises all forms, from moles and mousade to the Grand Deide Soul of Allfood. "

The Doctor is our authorized agent for the JOURNAL, and we cordially recommend him to the Spiritualists everywhere.

Spiritualists everywhere.

—A young lady was struck digmb recently, while singing in church. If this had occurred in opera, or if she had been paralyzed while dancing, it could have been easily explained, but the ministers owe the public some exlightenment as to how anything of the kind could happen in church.

Several men have already accused themselves of the crime of murdering Mr. Nathán, in New York, and have been found to be guiltiess. Tols is a cu-rious form of insantly, but noly set so rare as that of the guilty man turning self accuser.

Letter from S. D. Olney.

"Search After Go4" - Wonderful Spiritual Manifest-ations - Spirits Materialize Hands, etc.

BROTHER JONES: —We have nad the BANNER for years in our family, and now have the enlight-sement of your progressive JOCHNAL. Both are indispensable—the two are twin brothers in the van of progress and advancement. I am doubly interested in your "Search After God," in fact, I am highly pleased with its general features and management. It should be in the hands of every liberal minded man and woman. Its teachings will spread, not withstanding George C. Haddock's amblemes.

will spread, notwithvianding George C. Haddock's analhemas.
Charles H. Read is at this place, and a young man by the name of Bastion, to the mediums for physical manifestations. Young Bastion held a private season at my house, on Sundry evening instead of the property o

Watertown, N. Y., October 3:d, 1870.

Smusements.

M'VICERR'S THEATRS.

Maggle Mitchell, everybody's favorite, is creating quite a sensation at this popular place of museasent. To day, Saturday, November 12th, the last performance of the beautiful aprelating of 'Jittle Baredoot;' on Monday the compation piece to "Fanchon," entitled "Lorle," will be placed before the pleasure exchera.

Miss Clara Louisa Kellogy respecifully an-nunces two grand concerts at Farwell Hall, et éduceay and Thursday evenings, November th and 17th, assisted by the world-resource ouist, fir. James M. Webl, and the distinguished callets, Mr. Wim. McDonaid, and signor A. Kan the Br. Geow, Colby, Director. T. R. Turn L. Br. Geow, Colby, Director. T. R. Turn

PARWELL HALL. codore Thomas concerts on Monday, Nov. Last concert but one. Beethoven night. cognition of the Frestival Beason, the Centen-anniversary of Beethoven. Last Grand Con-

Thiladelphia Department.

87..... H. T. CHILD, M. D

subscription will be received, and papers may be obtained at wholesale or retail, at 684 Race street, Philadelphia.

What Cometh. BY LUCY LABO M.

Tis news the expected guest. Where charmed sourmach rewards our waiting, A nobler high one may retain grantly. An above time as myst retain grantling. The many comes with footete grantling. They many the most of the They morning neither wholly choose; They morning the property of the charmed grantly and grantly the grantle grantly and grantle grant

Il never is the drawded pain;
Forbest the mad foreteste of sorrow!
Thom alliest the Variant's cup in value reads reads.
Thom alliest the Variant's cup in value reads.
The paint of the pai

Never arrives the dreamed-of Joy, But something larger, deeper, better, That makes thine old been a toy. And binds thee with a blottlifet.r And binds thee with a blottlifet.r Hold steady, bear thy night sturms shaken; The duttering hope that in thee stage. Shall unto boundiere dawn awaien.

What shall we do to be Saved?

NUMBER TWO.

In a former article, we have spoken of what some of the plants and an male do to be saved. Man as a physical being, is closely allied to these, and it will be found that he does very much the same thing. When he is cold, he seeks shelter and warmth by building houses, making clothing and other me us of protection. When he is hungry he procures food to supply the natural demands of the system.

and other meins of protection. When he is hungry he produces food to supply the natural demands of the system.

But man is not as wise as the animals on this plane,—his instinct are not as unerring, for reasons which we shall present hereafter. Nywild beast cats improper food, or drinks poisonous draughts. It is true that the horse, the oxand other domesticated animals, will, in this state, violate the laws of health and life. If the horse this has been under the care of min, get at the cats or core, he will cat like a min until he ir jures himself, and may even die from this cause. The domestic x may get into a clover cause. The domestic ex may get into a clover field and est until he dies, but this comes from association with man—no will a simals do such things—they are always under laws which re-

association with men—no will actuals do such things—they are always under Liws which restrain them.

Mat's justine s' are not suffi ciently—active to guide him, and hence when not restrained by reason and judgment, we did him a vection to intemperance in a great variety of forms. He caus improper food and at improper times, He dribks poisonous draughts, and, with a bind willfulnets insists that there is some mietake—something wrong in Nature. He calls upon physicians in viin to restore him to health, whill the continues there gross violations of law. He uses aftendo), tobs eco and other poisons, and in many instancer, it would seem as if he were trying how far this wonderful organism which God has given him to, go to school with in this earth-life, will bear there ofken repeated violations of law. Man preds tip be saved physically it all directions. The first lesson which he should take, is to do the very be the known, and not go blindly into all hinds of extravegunces and follics.

We should be very glad to meet an individual the considerity of the state of the second property of the s

is all directions. * The first lesson which he should take, is to do the very be the knows, and not go blindly into all hinds of extraveguees and follics.

We should be very glad to meet an individual who could conscientifully say they-d.d not violate any known law of their being. Yet this is just what we should all be doing. Every day should find us knowing more of these things and living up to be full-extent of our knowledge. Moderation and temperance and regularity in the observance of all the laws of life is the batterpoine to our question,—What shall we do to be saved? As a physician, we know that our labors are mainly required to repair the waste places in our physical kion, which have been made so by imprudents and the known violation of law. A man is filled with shame the first time be become a lintoxicated; with the repetition of this he soon loses his self respect. So, of every violation of law and fir in these causes the mass of mankind have come to have entirely too little self respect. The demonstrating infenses of those conditions which are ast since with their should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the industry of the should be and always ready to do the law should be and the should

Obituary.

Gone to the Angels: Edna Omega, youngest danghte of Wm. H. and Amy Ann Hosg, aged 4 years, 2 month and 3 days.

Away from earth to the bright spheres above. Where all is joy at d peace and love. But has left in the beart a pany of woc. Which none can feel but those who know.

She was the sparkling gem of the brusehold ban Pure and bright and with spotters bruds. She has gone to join with the angel hands On the short of Time in the Summer Land. WK. H. Hoad.

In Genesee, Wis. August 25, horn into the higher life. Mrs. Pattern Dalcom in the 66st year of her age, years member of the Calvidet Baytler Church, and of the Methodist also for everal years. Late in life she that year and professed the Universalist firmed Spiritualist, and extreme Spiritualist, and extreme Spiritualist, and extreme Spiritualist, and extreme the winter of the frame Spiritualist, and extreme the writter. The innorm services we considered by the writer, The innorm services we considered by the writer, tomainst pustor, who charitably thered in use of his church for the occusion. Text. Mrs. 4b, verv.—Bires d are they that mourn, for they shall be comforted.

orted."
In the evening after the burial a sir is of select in the evening after the burial a sir is of select inches at with the numers in the purior, where the inches selecting selecting selecting selecting the process of her unrelians, while me-sages brought her words of love turdlans, while me-sages brought her words of love to the bereaved; and these who mourned were computed.

Wiscustages Strpats.

Passed to her spirit home, at Harristown, Washington Co., Ind., on Oct 10th, 1750. Pinnie R. A., only daughter of Frank and Rebectal Hobson, agod 4 years, 11 mobile and 15 days.

"May whose death was recorded in the Religio-Unio-spirial Journal, there being but five days between their deaths."

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The writer of this are ful book has had a pravited experience in the art of teaching of upwards of thirty years. He had ions been impressed that a shorter patients to be a shorter patients to be shorter to be shown that a shorter patients to be shorter to be shorter that a shorter of the shorter to be shorter that a contract of the shorter than Source governite: power of the Transitive Verb from SACO words to sever; his rotating or vibrating "S." None; the expension of the Subjunctive Mood and Preposition, with many other in ere-jung features of the work, are not only original, but might with very great propriety be considered inspirational. There are of the atmost value to the the paid for the tentment value to the the poil for wire, the platform size attention to any one of them will protest any intelligent person from errite, once in a lifetime. The work is got up in pamphlet form of about 50 rape, strong and meat cover, with large plant 1944 containing everything within, in its simplest seeks, of the work is the plant processing of the paper, print, or binding, but for the value of the paper, print, or binding, but for the value of the paper, print, or binding, but for the Secon-Hoar grammatical education costained within. Prince-colors \$1.00.

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Ope agent wanted in every four in the Unanteen for a Rew Stock "Fresh Eggs and Take College Stock " To a Rew Stock " Change To

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THE TRUE COMFORTER

A Lecture by Mrs. N. T. J. Brig

ed for the Journal by H. T. Child, M. D.

In-beams of they returning to the LECTORE.

Be hold I send to you a G mforter,—even the olitit of Truth, and he shall testify to you of the.

You read that Christ, are he departed, told is disciples he would send to them a Comforter se spirit of Truth from the Great Father, who i Truth, and that man through this Comforter, sight learn of Jesus of Nezureth.

We know that when we have thus spoken to tou, there are certain hearts that are thrilled rith strange questions. In the midst of our discourse, we feel these questions striking upon ar spirits, and demanding answers. Some mes we are not able to stop to answer all these brouging questions. Simetimes, striking upon the chords of sympathy, they draw forth mmediately a response.

There are those who say really that the gospel ibeautiful—it is comforting—it is like a heaven rherein our souls may reat and be free from he gathering storms; yet we do not know that is true. We deen not rest in any philisophy a religion that does ut have for its first word he name of Christ. There are those who say you have forgotten the Savlor—only this aftericon you gave to man a isseen of immortality; ou gave to them a new commandment, "Be free Survey Survey to the stream of the savlor—only this aftericon you gave to man a isseen of immortality; our gave to them a new commandment, "Be free Survey Survey to the savlor of the data was the feat of the savlor—only this aftericon you gave to them a new commandment, "Be free Survey Survey to man the being who lived and ided hat we might be saved.

They say the B ble tells us that in the latter lays, evil spirits shall turn forth on early and the survey of the savlor of the savlor of the savlor of the land to decrease these, who, just leoking at the unface of Spiritualism, find that we do not do his. Men say you cannot be saved.

They say the savlor of the savlor of the land to decrease these, who, just leoking at the unface of Spiritualism, find that we doen of, when we promised that evil spiritual should came forth into the land to dece

was because which they look and see it y face to face. Theology says the Comwast to e.m. to man in the ancient days. (Christian Churche, although the churches been constantly inproved, revised and ded, yet where in these have you found the chirch was to easily the control of the chirch was the control of the chirch was a poor human spirit wan wise. Here was a poor human spirit wan wise. Here was a poor human spirit wan to get the control of darkness and sun, dangers on every do not such that the control of the chirch was a poor human spirit wan to be control of the chirch was a chance. When he prayed were he only saw the bottomles pit years of the chirch was a chirch was a wary, the bottomless pit and the lake a wary, the bottomless pit and the lake a wary, the bottomless pit and the lake a wary, the soft man the sade from this form the of the heavenly city shall open for me, shall enter in free from sorrow, freed from a closs of sin.

he close of sin. It is a summary to the close of sin. It is a summary to the close of the close

as a mysfery of god-ment know how we shall be happy when our friends are not there, and, indeed if we get there courselves. It is by the veriest chance. You know that where earthly friends are separated, helr memory is not lost. Have you ever for-goins your dear case? Have you longoites the last friends of the past? If you have, then we up it is well for them that you dir forget them. I would have been a terrilis thing to be re-mained by such a spirit. The callablesm will them creat the fits out of mon a spirit.

make up the halo of its golden glory? It splitts lorget their loved once, then the angels are worse than mortals, and that is all unnecessary. We know that when the splitt goes into the higher life, it will grow more just and true—Lave and mercy will cling to it. Where is the camfort of the rell, ion of those who believe that in the happiness of heaven, they shall forget the dear once, who, by the hand of death, have been swept out of their sight, or who remainon earth. They know that at any momentitle friends may be swept from their side, for death claims the fairest and loveliest. "Laves have their time to fall,

"Leaves have their time to fall, And flowers to wither at the north wind's breath,

And downer to wither at its north winds breath.

But the shat all seasors for thing-own, oh it death
They feel the truth of this, and so all through
their sarthy life, ther is a deep ajrit of anxiety
working. Warer is their rest? Where is their
assurance that sometime it will be all right?
Where is their comfort? We cannot find it in
this derriche picture that is given to man,—inthis v-loce that says, "Got is always angry with
the wicked," and when this lamp of 1fs shall
cause to be a shad they on the work of the comed." Their gy is changing. It does believe
that through they cannot enter heaven, they can
come back to carth, and make manifestations;
but there is no comfort in this.

Go into the insane asplume of the land, and
you will find thousands of norman belogs, who
have from time to time, been driven to insanity
by the terrible doctrines of the church and the
uncertainty that bangs over the abyss of death.

They have a lid that theirs man has a change
of an and, the change once in a nytactious manner. In the rerival "meeting they give their
experiences, and they say, their size rise above
them like dark towaring mountains, but: and
denly there comes a change, and they feel that
their sins are fragiven by Christ.

Tacre are others who liken to the account of
these experiences, and they say, "How do I
know that heaven will open its gates for me, I
have had no such experience. I have in the time
that same are fragiven by Christ.

Tacre are others who liken to the account of
these experiences, and they say, "How do I
know that I am saved. Day and night this terrible feeling is hanging over the soul, this
when a man dies who has not experienced this
change of beart, there is no hopp for himThere never was a man or women that really
believed the such that all parts of the change.

The long years are those who honestly think they
believe it, but did they really believe it? There
would be no peace, no comifor, no slumber, no
retain the such that a containing the comifor the comithere is a christian mo

it has built an assertion, but it it the channel of the river of prog side of it. It could never make just where it told them to. It to show man the truth of Natur-out a new channel. Toe result theology has had 'e. out a new channel. The result has been that theology has had to move one after another of its readingsions. Had it not been for this, the constant change of science would have sweet it it is not been for this, the constant change of science would have sweet it is not been for the same of the s

Spiritualism is radiant and beau.iful—it shines upon the ideas that men have reverehood in the past, and the old lies and truth bloom anew. The theology of the past has seemed to us like winter when the beautiful earth is covered with its white banket of snow, and underneath it is full of germ. No theology is full of truths, just as the germs, borried in the earth in white; shall come the same perms, borried in the earth in white; shall come the same perms, borried in the earth and the rivers sleep, and there are no signs of life; but there is lie there, and when the warnath of spring comes, it unickness the germs into activity and brings out the blossoms. Spring does not come to make germs—to make rootlets, that shall come forth in grace and beauty. Spring only comes as one of the developing forces in the universe—it smilts upon the drift-do snow, and the streams, and they break forth into laughter and ang. All through Nature the beautiful inspiration of spring is felt, and then the life that lies sleeping under the branket of snow, comes forth in the beautiful carpet of living green.

The Bible has bren full of truth, and the church has hal many truths; but it has been winter upon these. Now the spring time of Spiritualism has come and will bring out these germs, and make ther all beautiful and attractive to us. You have laid in the grave a dear one,—some friends dearter to you than life. You have mourned for them in sorrow and anguish, and then then the there are the shinting three, and spinits may see them in heaven; but when you sait them where is heaven, they, the sair is the beautiful for evermore. Theology gives no astisfactory answer, no quiet harbor of assirance where; combined and the natural state is the naven there are the shinting that they are the sair in the sair in the sair in the past the sair in the sair in the sair in the ground. It does not see about to create a full grow a tree in a moment; it breathes upon the snow of the olden time selemnity; it breathes forth through the storm of dolb;

must and it is tursed from silver to gold, it grows rich, and then rolls up into fleecy clouds and facility disappears.

So it was before Spiritualism came. Man stood, as it were, upon the mountain of h s creed, and he looked out from this peak. It was like a sea of mist where here and there the mountain top of some strong persistent ides rose up.

Then there came to earth the sunlight of Spiritualism. It was not seem to all that it is sunlight, but no person has honestly examined it but will acknowledge it is this: When this sunlight shone out over the Bibbs, the people said: "Oh, do not bring to a strong a light on the B-bis. Lit the light shine dimny over this."

Rem maker, oh, friends of earth, that Truth is not an invalid; its state of health is not facilities not considered to support it; it will buar the breath of the winds.

and evil m'xed,—we will try to separate them; and by perpetual endeavors, we at last achieve success, any, anding under the mists of old Theology: I know it is not safe for man to reason. M vality will not save you; nothing but a trust of Carlotten the control of the control

Me do habe he religion he reli

Toge. If the child might burn its hand. Dyou suppress that as the pain will die out sometime, it will be a temptation for him to put his hand into the fire again? You see the inconsistency of such reasoning. Since produce their natural results, and no man can escape from these. The comfort that we give you is tals: That however low down in darkness a human soul may be, there is still a time for it to change, and slowly through its sorrow and smilering it grows better, and finally its sine shall be washed away in the falling tears of repentance.

flowers blossom, and on which you drop the silent tear, are not there skeping, but away out in the immeasity of spars, they find their homes. This thought brings comfort and peace to your souls; you feel that whenever you are summoned to leave this world, they will be there to welcome you in that radiant and beautiful und. If we could sweep away this vell that hides from your sight that better land, you would see their radiant forms, fairer than anything you have evor beheld. Teases would shise upon you from that fair land beyond the river, the scene would fade before it, the joys of earth would become pale and dim.

We would not, even if we could, show you this vision; but we can'tell you that silently by your sides the loved ones ever gide with deepest inspiration from the land beyond. They would lead you ever upward, and tell you that through all the dark scenes of lite, in all your temptalons, they have been with you, seeking ever to's minst you. Tale is such a Cumforter as has never spoken to mankind in the past, a Comforter that shall get speak to you all, and give the world such a light as it never received,—I light from the glorious home of peace eternal, where loving a sight as it never received,—I light from the glorious home of peace eternal, where loving a sight as it never received,—I light from the glorious home of peace eternal, where loving a sight as it never received,—I light from the glorious home of peace eternal, where loving a sight as it never received,—I light from the glorious home of peace eternal, where loving a sight set in ever received,—I light from the glorious home of peace eternal, where loving a sight as it never received,—I light lever where the loved, but not the los dwell in peace, and the skies are never darkened with shadows.

Take, then, this benediction; let it come to you like the such am,—Ilks the rift in the cloud through which the golden glory shines, and, it will be to you the Cumforter forever.

motion, Jesse H. S ule was recession.

Motion by J. L. Potter, that Saturday morning, from eight to eleven clock, be set apart to attend to the executive business of the Convention. Carried.

Motion that A. B. Regester, Sylvanus Jenkins, and Mrs. Plaisted be appointed Committee of Arrangements. Carried.

Motion that a Committee of Five be appointed on Nomination. Carried.

Jesse H. Boule, Wm Chatfield, J. W. Jenkins, Kra. Mary Shepherd and Mrs. L. A. F. Swalu were appointed said Committee.

Adjurned with music by the choir.

APTERMON SESSION.

President in the chair.
Conference of one bour; then music and singing by the choir, after which a lecture by J. L. Potter, State Agent, closed the sentim.
Adjustmed.

EVENING SESSI

Called to order by the President.
Music. Conference of one hour. Lecture by
H. Bunta, followed by Mrs. L. A. F. Sas'n.
Adjourned.

SATURDAY MORNING.

President in the chair, and reports called for.
Reports from J. L. Potter, Sate Agent, Mrs.
H. E. P.pe, Secretary, and Thomas R. Coapman, Treasurer, received and accepted. Committee on Nomications reported the following names, all of whom were duty elected: President, E. K. Brigg, Mankato; Vice-Presidents, Mrs. L. A. F. Swain and Mrs. Carpenter, Farmington, and J. L. Michener of Fillmore; Corresponding and R. Cording Secretary, Mrs. Harriel E P.pe, Morristown; Treasurer, Thomas R. Coayman. Executive Ommittee: J. H. Swale, Stillwater; Mrs. Mary Sappherd, St. Anthony; Eliza Welch, St. Paul; Sylvanus Jenting, Lakeville; Charles P. Collins, Nithfield.

After business was concluded, Mrs. Bangs spoke a lew moments in acceptance of the of

SUNDAY MORNING SESSION

Executive Board met at 8 o'clock. Motion that J. L. Potter be again hired as State Agent. Carried. After the business was concluded, we lustened to a lecture by Marsh J. Getchel, of St. Authony,—formerly a Universalist Minister,—after which, a lecture by Mrs. Mary J. Colburn, of Champila. Adjourned,

AFTERNOON SESSION, Called to order by the President. Co

till 7 o'clock, P. M., for the closing session.

EVENING SESSION.

President deefded to change the programme—
to beyre the conference until siler the lectures.
The first fecture of the evening was by Mrs.

H. E. Pope, after which J. L. Potter gave one of his bes, as the closing lecture. The Executive B and voted that a Semi Annual Convention be held at Farmington, the latter part of June—
time to be set by the Secretary.

Motion that Marsh J. Getchel, H. H. Smith and Mrs. H. E. Pope act as Sate Agents, collecting their own salaries. Carried.

Motion that Issae Pope be given a Certificate of Fellowship, recogning him as a Minister of the Grapel of Spiritualism. Ourried.

Convention and jurned at half past 9 o'clock.

nt, Ladies and Gentlemen of this

have been your S'ate Agent. To me it has been a year of toil and anxiety, fearing lest I might not do my whole duty in presenting our truths brore the people in an acceptable form. In all that I have done, I have kept the prosperity of your Ausociation in view, laboring at all times expestly to increase an interest in its b-half among the masses, destroying in some instances, the disjunt that had been raised against it, through the dishonesty of some who represented our faith. Ween I could save ex-

Letter from J. M. Henrie.

8. S. JONES-DEAR SIR: I have received and read eight copies of the RELIGIO PILLO-FORDICAL JOURNAL, being the first Spiritualistic literature that I have ever read. I am more than well pleased—I am addiplied with the deep but comprehensive philosophy pertaining to man and his future destiny that I find written all over its pages. The "Scarch after God" is alone worth treble the price of the paper for one year, if the writer finds out and unveils to our view (and I believe he will) a God worthy of the lave and adoration of his intelligent creatures.

The great heart of humanity, now

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Challenge to E. V. Wilson.

Mr. E. F. Wilson Dear Sir: - I send you this note, hoping that you will answer it as soon as possible.

Your public debate with Rev. Mr. Haddock has interested me, and I send this challenge to you to a public debate, on the following propositions and

Received. That Modern Spiritualism, or the doc-rine that the spirits o human beings return after sath and commonless with us, is false.

The subject is to be discussed under the follow-sign bads, each of which shall occupy one even-or, except the third, which shall occupy one even-ing, except the third, which shall occupy two.

18th tracks.
23d.—That there is a necessity for a revelation om him to man.
3rd.—That the Bible, or Old. and New Tests-easts, are the histories, or a revelation from him

o man.

4th.—That the proposition, to wit: that the
pirits of human b-legs reture after death to com
minicate with us, is false.

You will see by the proposition coming on the
at evening, tast it will have to be debated on
be ground that the preceding propositions are
reven true or false.

the debate will take place in this city of

owell.
That the discussion last four evenings.
That the time extend to two hours each evening of that each speaker shall occupy one half hour

ternately.
That the time occupied in discussing points of der be not included
That the audience be charged ten cents, admis-

That your expenses he paid from the money has obtained, after the costs of hall, sic., have con paid, if there shall be enough. If there he a because the state of the control of the state of the control of the state of the control of the state of the s

JOHN COCHRANE, JR.

4 Bartister's Hell.
7.8.—I forgot the following term. That a committee be chosen to attend to the necessary business of such a orbate.
Lowell, Mass., Oct. 41th, 1870.

The Reply.

To all whom it may concern:
We will not debate any side haue. We will not debate any side haue. We will not debate wit any one not in charge of a congregation, or put forward by some Obristian community, and by them accepted as their mosthplace and representative. From this time forward, let it be distinctly mears ode, that we will not abate any resolution that does not cover his whole ground. Reserved: That the Bible, King James Version, sustains Modern Sphiltanlism, in all its teachings and phases.

sustains Modern Spinisanes, and phases.

This we are rerely to discuss apywhere and at any time, under thick Parliaments/N, rules, in any piece we may be engaged by our fighths.

Parlia of the country, and and the rigension with George C. Haddock, chall nging us This is the best evidence possible that the Christiad community feel that they have lost in this debate between

ris of the corps o

E. V. Wilson, God and the Indians-News for the Red Man-

News for the Red Man.

""God" said our burly and energetic co-worker, E. V. Wilson, in one of his talks, "sted he god done with the hindar." If Brother Wilson knows more about God's business than the rest of us, we are not aware; but as he is generally quite reliable in reysel to spiritual matters, we will not dispate his contain information.

To the faction, this new as is "important, if true." It is a state of the faction of the same of the his favorite children, have been "after" the indians with response more destructive than "sharp clicks." God has allowed his playful Christian children to masses in the most horristy ernel way, in Norsh and South America, during the last '350 years, over 50, 000 of the aboriginal nations i I in the Christian God and the property of the contained of the con

s take their place.

These America was first discovered, the inhabits, and especially of North America, were flesh ere—had been for all time. The salmant low y lived on had ne-domestic habits. America had domestic life, the first fruit of her virgin soil is wild and free. The fichrew Goth dan sever a here—all life was wild and free, and in its name incanable of domesticity. A marges has a severe been here—all life was wild and Iron, non an active incapable of domesticity. America has never produced a domestic animal, and her pome hone, like her saimals, are incapable of domesticity, and what the supply give only the law exhausted. the phononness mills cease, and when the light deer, all, motes, but and buffale disappears from the wife has not been added to the contract of the motes and the said of the

neigh-regetable and naimal life are going as now mostly rose, and their planes filled pretailons, the buffling prince to the the amount to the horse; the does to the the amount to the horse; the does to the doding; the pastless and wild call to our to the contract of the pastless and wild call to our to the contract of the contract

the soil,—to the higher phenomena of the Law-our GoC.

Bridge all this, man in his highest type of life in Bridge all this, man in his highest type of life in the solution of the solution of

where they steemed to make the keety.
Yes, Brother S., your burly and entractic coorsels know about these things. God and be tree in co parter rable, and we intend to get rid of 'Poer Lo' and the settled spe kers as soon as pos-

"Judge Ormsbe, man ger of the Universal's Western Department, has removed his heat quarters from Olineago to Freeport, where he will continue his elik of administration of the company's travel his elik of administration of the company's company, and the company's company of the company has been continued by the chiefe of Chicago agents lores one of its most noright and gentleman'n members; but if such he the case with Chicago, what shall we say of Judge Orms' ee's old friends in Freeport, who get back one of their most valued quondam townsmen? We are glad to be able to say, in this connection, that the business of the Universal, in the West, as everywhere elec, was pever before its as prospectus a condition."—The Speciator.

All great undertakings, in every sphére of illé, as

presperous a consilion."—The Speciator.

All great undertakings, in every sphere of ilfe, as

"he governing of a vast country with its extensive
diversified and often conflicting interests; the successful cound ut of a great war,—usch as many of
us have taken part in within the past few years; or
the still more destructive one now being waged by
the Prussians with relentless energy and skill; or
the management of an extensive business,—depend
not so much upon the senior and overnowance.

the management of an extensive business,—depend not so much upon the genius and overpowering ability of the chief or head of the government, army, or business, as upon the sound judgment had correct knowledge of human nature, displayed in selecting for the different positions of responsibility and trust, men of sterling integrity, who have a peculiar talent for the particular duty assigned them. We have atrising examples of this fact constantly before us. Lincoin was far from being as great man, and no care knew it better than himself, but eightig the iredvidual in the office, and using his knowledge of men, he made judicions etheckien for his cabinet, who, by their aimost perfect fitness for their respective duties, rendered bim and the compity invituable assistance in supplying material for cur vast armses in their terrific wairfare.

No one believes General Grant to be a man of everyowering gribus, and his success as a general, and later as Freelectal-famility due to his peculiar faculty of always relecting the right man for the right place.

In business, where this law applies with qual force, as in political or military matters,—we could give many inclances that have one, the Universal Life Jauvrance Cempany of New York. It has a Board of Directors and executive efficers, unpassedinability, in and capendary of the whom they secured the services of Judge Ormphee as manager of the West-ru D. partmetic of their business. The Judge is an old resi 'ent of this slate, and has occipied for many years a Radding Tosition among idoarance men of the state. His successful management of a Jire Company, and capendary them we ver heard of being paid before for the same easylee, the remoneration was not the on'y question at tasee with the Judge in safecting, and though we know of his receiving upon the features with his peculiar energy and ability, in a few years be has increased the business of the Company and manager, and means the subscript of the universals, all things exercited throughout his territory.

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INVISIBLE WORKERS!

Silently and without show or parade, an immense army spreads itself all over the Usited States. They go forth is hodies of hondreds, Shites, tens, dree, trees, two, once, and Sillowing the great highways of teavil, the railroads, the rivers, the lakes, the capals, the term piece, the mail-routes and the bridle-paths, they invade every city, town, village and settlement where man's restless and ambitious feet have carried him. Usitive the great Praesian horde that has everrum France, this secretismy of tavaders does not go forth to kill, but to bring to life; not to destroy, but to save. They are saviors and delivers, each one and all; saviors from pain and suffering; deliverers from disease and death. Each one bears a hanner, spon can said of which is written in golden letters, "Positive," and upon the other side. "Megaritye." indictaive of the great principles, which they—the FUSTIVE AND AMMATIVE FOW-DEES -embody, and with which they do their effect, but giganite work.

The fo lowing is a faithful record of the number of plished by the great army of POSITIVE AND NECATIVE POWDERS during the past str

Amaurosis. Pes. 2,385
Coughs and Colds Pos. 1,730
Heart Disease Pos. 571
Diarrices Pos. 1,114
Headache. Pos. .2,389 Dysentery
Liver Complaint
Pains and Aches
Deafness .1 246 Desfues Neg.
Bronchitis Pos.
Piles Pos.
Colic Pos.
Worms A cidity of Stomach....Pos....

Rar schePos....

ToothachePos.... Erysipelas Loss of Taste)
Loss of Smell jNeg.... | Disease of | Prostra'e Gland | Pos. 63 | Sciatica | Pos. 32 | S'eeplessness | Pos. 1,469 | Tumora | Pos. 28 | Pos . 1,469
Pos . 28
omb . Pos . 317 Influenza ... Fever Sores Convulsions Fits
Diabetes
Chilera
Cramps
ConsumptP.a.... 439 Dumb Ague Pos. & Neg.... 581 Croup Diseases of the akin Threater.'d Abortion Scrofula Scrofula Sore Eyes Pos.... 875 Typhoid Fever |Neg.,.... 434 Total number of cures, 38,308

In the ab we list, the kind of powders which are used in the different diseases therein named, is in by the letters, "Fon." for Prestive; "Heg." for He and "Pon. & Heg." for Prestive and Regative.

Thousands of patients and hundreds of physicis over me that they cannot do without SPENG POSITIVE AND REGATIVE POWDE and decise that they should be in the hands of family, and of every man and woman in the U

Der the POSITIVE AND REGATIVE POT NEES of druggists, and agents, or sice and your me f them to PROF. SPENCE, at his risk; seeding all of f two dollars or more in the form of theory Orde trafts, or, also in n Registered Letter.

money at our risk. Sums of \$5 or more, t hould be in the form of Money Orders, or

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- 4

A ...

PROP. PAYTON SPENCE, M. B. E 5517, How York Chy.

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8 3, 00 PER YEAR IN ADVANCE.]

Eruth wears no mask, bows at no human shrine, seeks neither place nor applause : she only asks a hearing.

[SINGLE COPIES EIGHT CENTS

S. S. JONES, PUBLISHER AND PROF

CHICAGO, NOVEMBER 26, 1870.

VOL. IX.-NO. 10.

Original Zoetry.

MANIAC'S LAST HOUR.

BY ADDIE L. BALLOU.

ad ard away from me! ag cannot be dead! r up this marble slab,

The Bible in India.

REVIEW BY D. W. HULL.

It is very seldom I find a book of so much interest as to demand a graiultous notice; but when I do, justice to the public—not the publisher, demands that I should give the crumbs that fall from the table to the hungering souls about me, and tell them where they may find

about me, and tell them where they may find such a feast as I have had.

Whilst on my way esst the newsby passed by me. Amongst a beap of worthlest garbage, I noticed a book entitled "The Bible in India; Hindoo Origin of Hebrew and Caristian Revelation, Translated from 'La Bible Dans L'ided: By L'ausi Jacollio. Carleton, Corner Fitth Avenue and Broadway, New York."

I must confess the title of the book attracted me, and I purchased it And, now that I have it, ten times the price would not tempt me to part with it without the possibility of procuring another copy.

That your read-rs may not be compelled to rely on my judgment, I propose to give copious extracts from the work. This will be useful to the reader as an index to the book, and also faratish those who have not the means at command to procure the book, with some of the evidences of the Hindoo origin of the Hebrew and Caristian Scriptures.

The thought is not a new one to me, as I had been prescring the same ever since I saw the gorlous light of the goospel of Spiritu liken; but the works of Maurice, Bit Wullam Joses, Mrs. Maria Lydia Calida and others, were to with reference to that idea——Il of them, with the exception of Mrs. Calida, being in the intracet of the church. But here comes a work, unique and concise, with its direct quotations from the Indian scriptures, beaving the reader to make his own commands.

It is currely necessary that I abould refer to

Further along in the book, the matter is dis-cused at considerable length. Speaking of the Hebrew R ble, he save:

red books. The author remps were proving language;
Hell this first appearance in arcient socioif the barbarous lex tolionis! What theolic I dia and Erypt were incapable of intifig; what Manou, Boids's, Ziroaster and nes would have repeiled with borr q, it reland for Judaism and Jebovah to afford us towas no intitation, and Moses may claim the following as an original flower in his chaplet

taistor!"
doubt all Bible readers have been unable
the justice of compelling a young man to
his brother's widow and rasing children
a name of his brother. —D.ut. 23.5-11
r auther gives us the following reason for

to see the justice, of compelling a young man to marry his brother widow and raising children in the name of his brother. —Dut., 23, 3-11. —Our author gives us the following reason for this custom: —T. It cas on the following reason for this custom: —T. It cas on the following reason for this custom: —T. It cas on the following reason for the custom of the find on the first of the Hindox, introduced into E. ptp by liming ration, and was afopted by the Historem, probably in Ignorance of its parport. —Among Hindoxe, as fasher on ooly at also the sudes of the blets d, through expranry sear-fices, and funeral coremands, performed by his son on his tomb, and resewed or each anniversary of his death. These sacrifices remove the Jast stains which prevent the soul's reason; who may open to him the gales of the immortal abode of Brahmu; and it is for the immortal abode of Brahmu; and it is for the that religion makes its appeal to the devotion of beother or kinaman, stigmatizing as infamous the refusal to perform so sacred a duty. If there were no other evidences that our Bible was a plagiarism, this would be enough. But our author gives page after page in his book, showing that one of the books has been copied from the other; and we cannot full to distinguish the genuine from the counterfeit. The same law exist concerning unclean and male that we find in the Hebrew Scriptares. In deed, the opylets has not taken the trable to change the verbiage of the law, or even to substitute different animals.

The ordeal concerning the detection of a full terry by the priest, defilement from contact with

Further along in the book, the matter is discussed at considerable length. Speaking of the therew B ble, he says:

"It speaks here and there, of certain, impurities of the man, of the woman, and of certain animals, but all that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extrice's the idea, that is flooded right and left, in a confusion of wearisome repetitions, from which it is extended to extrice the idea, that is griev us at sufficient to extrice the left of cartial, which it is claimed that our left of the idea, that is griev us as sufficient to extend him to execute the divine commanda to the division of wearing him to execute the divine our man with the killed of section if the play with the killed or the child with the him the the flood with the highest work and the play with the him him to execute the divine commanda to the child with the him the bund him to execute the divine our man division in the play with the him the bund of cartain with the killed or the child with the h

"Why should I change my religion?" demanded a Brahmin with whom I was one day discussing these matters. "Ours is as good as yours, if not better, and you but date it all alone eighteen centurne, while out belief is continuous without interruption from the cr a'm of the world. God, according to vy, and you thus diminish him, required several efforts to provide you with a religion. According to us, he revealed his law in crasing us. Whenever man has strayed, he has manifested himself to treall him to the primitive faith. Listly, he incarasted himself in the person of Christas, who came not to instruct humanity in new-law, but to effice original sin and put if ymorals. This incarnati in you have adopted as you have aloped our tradition of the creation of Adims and Hevs. We still expect another before the end of the world,—that of Christin coming to encounter the Prince of Reckchass, di guised as a horse, and from what you have just told me of your Apocalypse, you have also barrowed this prophery from us. You religion is but an infill ration, a souvenir of ours; wherefore, then, desire me to a topt it! If you would succeed, do not begin by teaching me principles that I find in all our holy books, and a morate which we possess in I olds from long before Europe had opened its eyes to the light of c vill ization." All this was out the exact truth, and admitted no reply.

Mr. Judson has said that he found it very difficult to hold an argument with the Hindoos, from the fact that their mode of thought was different hold an argument with the Hindoos, from the fact that their mode of thought was different how continually heard from our mission? "Why should I change my religion?" demand ed a Brahmin with whom I was one day dis-cussing these matters. "Ours is as good as

I who does now provided the state of the sta

For sale at the office of this paper.

Emma Hardinge to her American

process of the second s

Address, Mrs. Hardinge, 9 Vassall Ter. Kentington, W., Lindon, England. [All the spiritual papers please copy.]

Pennsylvania.

LETTER PROM H. BRENEWAN.

BRO. JONES:— A band of spirits are now giving manifestations at Hurri-burg. Pa. They have made a picture or drawing at the house of Bro. Joseph Potts. The size is three by six feet, made on paper, of which they request me to inform you and the BANNER OF LIGHT. This picture is made by the spirits themelyes—noo medium hand is use! This picture is shaded with various colors taken from the atmosphere. The colors are thrown upon the picture by a current of electricity. gate-rales, right

Gones, for sere is on a remnostration of the facts.

The following is what Bro. Joseph Potts said of the peterre: "Tail drawing was commenced about the first of Oct ther last. The sportist directed us to get the paper, and tack it against the wall in our parlox, close the window bines, about the down and lock them, and they the

Your band in love, J. Sr

Nebraska State Convention

Original Essays.

- Written for the Religio-Philosophical Jo PALLING STUNMS IN MEXICO.

dy Fall in the House-Appear to Pass

Everybody has beard of meteoric falling stones, but she failing of stones used as building materials is a phenomenon that is believed to be new under the sun- Such I have this day, witnessed in this

he spacements ago, as attested by a respectable family of matives of the city, cobile atones, pebbles, dried mortar, and bits of the soft roca used here for the walls of houses, commenced falling around, upon and in, the house occupied by said family, and have continued failing night and day, as witnessed and attested by the family, their disease and neighbors, and also by hundreds of curious citiens up to the present time.

The writer of this paid no attention to the rumors and excitement, believing the whole thing to be a concerted matter, gotten up by mirchlevous bors, to trighten the family. Today, however, being assured by a reliable man that he and his wife had aley in the house during the four pre-ending consecutive nights, for the comfort and protection of the family—their particular friends, and that cobile stones of considerable size had failed in the sais (parior), the doors and windows being shut, if was moved to visit the family, and investigate the phenomena.

gate the phenomena.
house is on the main street one block from bills quare. The family belong to the mid-less, but rather wealthy. The father and the grown sone are absent, having gone to you of faction to dispose of valuable real action, and have known them intimately, as of the property of the prope

d, the limits an ember of the first limits and have life, struggled to be a conforming be right pane. I can expect so et at the alter, or if I read so if a communication from the Spir hand will not believe all things, whose to be a conforming to the spire of the same of the spire and the spire a

10f. Oas my poor, our a return approximation of headbleth owns sayshing about Spiritualism out here among this simple, primitive race. I think it would be well for the question to be propounded and answered through the mediumship of Mrs. Commit, for she seat of some excellent his. If answered gatie actorily, and the law explained by Theodorfe Paraer, or any other spirit, it will give which Mrs. Conson presides.

M. I. K. KNAPP.

which Mrs. Consult presides.

M. I. KNAPP.
P. S. — Since writing, the above, I have been informed of another faulty in this city than he been
visited by above of lailing stones. I will get
the particulars and forward them, after knowing
the fate of this heaty communication.

Cadereyta, Nuevo Leon, Sept., 1870.

Writtyu for the Religio-Philosop
"SOUIA & EVILS.."

Letter from Bol.

BROTHER JONES: —A stranger in this city, I am stopping for a few days at one of your hotels, into which the "Life Boat" is thrown in great profu-sion.

which the "Life Boat" is thrown in great profusion.

It contained many charming morecave from different, and not always "orthodox" authors. I was pleased with many of the selections, but in the solids of my enjoyment I came to the article, "Solidal Eqil." The manese of treating the subject sent a cold chill through my heart, freezing, out all the pleasant things I had enjoyed, and I inwardly asked, is this the orthodox abrile of treating this subject, and is this orthodox charity."

But to quote the article in question. The writer sprake of "satching the motitey crowd. The ladies of the demi monde, dressed in the most expensive sitts and satina," of their "inviting glauces from brilliant, dery eyes," and of "others of the same type in carriages, langhing and chattering and amiling to old acquaintances," tellis how "happy and merry they looked," then asks, "Dot, they feel their degradation? Did the public abow anything but admiration."

The writer then aspeaks of "two young girls from

their degradation? Did the public show anyming but admiration.?'

The writer then speaks of "two young girls from the country," "astonished at the magnificent toilited," one of whom expressed the which that the test of the country, the says of the country," "astonished at the magnificent toilited," one of the country, "The country of the country," "The country of the country of the country of the case of the fall will be the soft hands and gorgeous attire of hardots she say parsing—admired, not hissed, by man and woman." He then says, "it seems to us, that there is, only one way to keep it ('ait social evil) in bounds." "That is, that every mus or wrman of that class walking in broad daylight, be sent to the calabone. Let them prey by night, with owis and bats, but don't allow them to display the gold of probability of which and public places," "A wallet waters with our streets and public places."

prosilization under God's bright; sun as an extension that our sives and danguters visit our streets and public places."

He speaks of "an old English custom" of employing a besole to follow prostitutes "whenever she wasked in the streets, ringing a cow bell, unall the gay bird had to decamp."

The prosecount of the streets of the streets of the streets of prostitution down. Let us drive them from our inpusses, public places of sumsement, and streets, the latter, as least, during the hours from 0 A. M. to 6 P. M., and chase them to their hauts." "It is only in this way that we can prevent our children from contamination with view: the coming. A more cold clooded, heartless article, I think I never read, is this Christian charty! I shim the "evangelical" results of the teaching of him who said, "Melter do t condemn thee; go, and so no more."

salo, "netter of consumn user is a see in more,"
more, the "onls" way to prevent this social
crite, aktet "every man and woman" join in one
notice, a "hist," "riog, cow bells," "put them
down," "chase them," "drive them from our
houses and Streets;"
What an elevating and redeing occupation for
our Christians slates, were said daughters.

what an elevating and remains
what an elevating and remains
our Unristian staters, wives and daughters?

"Alta for the rarily
Of Christian charity."

All this phartaical, value elevation, self-righteousnets, calling on his neighbors to cast the first
stone at these poor, unfortunate, heart-sick women, driven to desperation by one false step, no
turning back, no open door into which they may
enter and find abelier and sympathy; no mother's
love, nor stater's charity. One false step, taken
by a warm, confiding heart, in the delirium of the
next tate of love and devolon, fold by the lips of
some periddious scoundrel, some Rev. Mr. Ook of
fastionable notedy, to the wives and
to destruction and despair the too confiding viction
of the treatherous validaty of "male young men,"

The hetaper

ing with amorous sire,"
thank the, Jew. for 'the word," but would
y the lash to the tempter, the octrayer and
over, and give the yietim of his lust rest and
er in the motherly arms of some pure woomen
has the love of God is her-beart, and show
in kin as a power for reformation than she

this Sing Sing address, which through God's goodness, and the labors of his ministering agels, may be the means of grace, even lot those whose nature it is to his:

"He iries to stand-he stagewest. She held was there, again to raise bim to his Set. Again the fell-again the loving hand upheld him."

That young man "Sound in the dark prison nouse of wos, cradled in the same of vice, locked in the embraces of hatchi passions,"—I quote from the same Address—lost to all sense of honor upon, yet a woman's heart, pure, lead r, loving and forgiving, sought him out, he three times failing, and she, with an angel's hand, three times raised him and saved him.

He was a man, and the world readily forgave him, but where were the victims of his lasts and "Who sought them out, and though three times failing, three times failing three ti

of bear'-aber, soul-sympathy and human tendeways on much sympathy for the soul political
wells, who, with hone-pol words, win the love
of an unsu-prelier, conding girl, but to wither
with the blighting breat of his hatfal passions,
and desert, when his vilialay is accomplished,
leaving her to a world of sorre, which knows no
pily, but which, is its avergelies' parity, is ready
that the blighting breat of source, when he had been the source
Bett if this vile, beliefs work is to be done, why
by 'man and woman?' God pit the woman who
shall thus disgrace her eer.

But if ye lock for a moment at the writer's
bright array of alias and satina, kid gloves and
carriages, to beneptingly disablesed.

But if ye lock for a moment at the writer's
bright array of alias and satina, kid gloves and
carriages, to beneptingly disablesed.

But if ye lock for a moment at the writer's
bright array of alias and satina, kid gloves and
carriages, to beneptingly disablesed.

Servery police court throughout the land, he well and
have learned that all these are farmised by the
keepurs of the brothels, and that these poor amiling
victims were their slaves, brought to their house
by respectable willains, and there deserted, left to
played, or one of the brothels, and that these poor amiling
victims were their slaves, brought to their house
ye are the slaves, brought to their house
the whole, has the mins, and know that they
are to the slaves, brought to the slaves,
who are unged to his at and drive from their
houses the betrayed. Every door is closed, every
avenue of soca; as barred. No matherly love for
the death chambers, of their fondest hopes, where,
to death chambers of their fondest hopes, where,
to death chambers of their fondest hopes, where,

such a home, basking in the b ams of the celes-ial eyes of love.
Why not see in the eyes of that country malden, are and innocent, all those lovely, womanic and

weariness, and making that nome a naven or rea-and joy.

Thus the picture of the "remarkably pretty country gir" lot ks to us, and thus she doubtless will become the centre of attraction in some charmed circle; the priestess at the shrine in the temple of home and love, where her husband shall bring gifts of dillal affection.

And may God forfid that her path shall ever be crossed by any blotch of humanity, who sees in the grees of every "pretty country giri" the glow of

blessing from the "gar-proval of your own conscience, and the smires on heaven.

But it the baser appetite must be satisfied, then went your spiceo upon the tumber, deceiver and minutes with you in all the walks of life, un-whipped by putic opinion, whose position in this like is his buwark of defense, made impregnable by venial gold, which has a miraculous power to settle questions of moral turpitude. There you may find "a form an worthy of your steel." Fut him down, this miss, drive alm from your houses and sectify. Let your wis him from your houses and sectify. Let your wis him from your houses

At the friend of the decessed wished to say anything on this solemn occasion. A stranger stepped forward, and after expressing sympathy with the friends of the decessed, remarked that the ways of Providence were inscrutible, and, in this connection, he wished to mention that he was the agent for a first rate article of "hair vigor for the fitate of Iowa. The corpse had used it for many years with great advantage, and he confidently recommended it, especially to the minister and undertaken present, as he per-cived both were painfully both. "Shake the both, gentlemen, and rule the maker well in with a vifit forust, wall he. At this stage of the proceedings a 11,51 disturbance control, and the "fair vigor" man disappeared.

From our Special Correspondent.
EPIRITUALISM IN NEW CASTLE, PA.

Sunday of Oct, 18th, I spoke afternoon and evening to an audience of over 600 people,—baving obtained the use of Waite Hall, alecture room at tacked to the Presbyterian Church of this city. Then I went on to Wheeling, and immediately upon my departure, the ubiquitous and foxy the Queen leaped into the extry cordial sympathies and approving plans of the Cherkol Councillary of the Cherkol Cherko injust rate, and perhaps his opera and might have lived upon the hospitalities of the Evangelical Allianor. The Courant and Gezette must have a hand in the burning of "siches," and came in for a not c., but the "sharp dodge" of the Courant did not take, and the Gezette fell behind in picking up a burleque from that bisckquard sheet, the New York Work.

On! would at they demodish the secretary would at they demodish to meet the North Work.

Would that swit Acour demodish the sourced, the transition of the secretary with the same rising and setting of the sun, and to, one morning, the condemned, the sourged, the expatriated and proceribed Mrs. Whomes a part of the process of the public street of New Castle. White Hall was emphalically refused. Mrs. Whomes had not thave it at any rate, not even to meet her accuers, and the willders of Spiritualism. A few morn days passed as usual and any went the posors in these words.

her even course on the public street of New Castle. White Hall was emphalically refused. Mrs. Wilcorson should not have it at any rate, not even to meet her accurers, and the wilders of Spiritualism. A few mora days passed as usual, and up went the posons in these words. "Equal Rights! Free Speech, and no gas_laws for Americans:" Fruitualism! Mrs. Wilcorson will lecture in Jeff. 18 and 18 an

ent.
sithful to our glorious cause I remain, tho'
k in body, strong in spirit.
M. J. Willcoxson.

DE. S. SHARLES

NATHAM GRIBST
W. CARPENTER

NEW CASTLE, PA, NOV. Sth 1870.

"It will be remembered that on Mrs. Wil son's first trial in New Castle collesion was char upon the parties giving the subject.

Major Ben. Perley! Poore, the well-known journalist, got the Massachusetts premium of \$1,000, offered in 1859 for the best plantation of forest trees, planted before 1800, and growing in 1870.

growing in 1870.

gr An assistant secretary of the British
Astronomical Society, Mr. Williams, has just
inslated a translation of the Chinuse records of
comets observed for 5,250 years, ending A. D.
1840. This is the only continuous registry of
the kind in existence, and is expected to yield
important require hereafer.

UNDERHILUS AND PHELPS' DEBATE

Phelps Would not stand Fire.

One misfortune in the debate was that neparty took stock in Phelpy. The churches ignored him, believing him to be a Materialist, Dr. Underhill opened the debate by a dissertation on the true principles of investigation—siftrening that the only ground of knowledge was experiment; that reason and logic, the Aristotlean method which ruled the world unto the days of Lord Bacon, was a reign of ignonorance, superstition and persecution. His nest step was to assent that with the fire senses, we could recen truth in all mundane matter. Next he proved the existence of another set of senses adapted to the preception of alritual truths. He claimed that in physical sciences, authors of good reputation were justly introduced in argument as authority, as, per example, Lichly in Chemistry, Agassiz in Natural history, Laplace, Humbolit, and others in Philosophy, and he claimed that his experiments as rec. rided in "Underhill on Mesmersism," was entitled to be introduced as evidence. Phelps admitted all the facts of mesmerism, but wanted Underhill to explain them. He did not believe in Spiritualism and quoted failures. Dr. Underhill showed conclusively that failures proved nothing, only that you had succeeded that time; that one success was proof absolute. This - be beautifully established by the history of seven successive attempts by a jeweler to anneal an ingot of gold,—weighing each time by the eacles from the same papers, the materials in which it was melted on the charcoal with the blow-pipe—six times the process failed, but the seventh was successful. He could not tell wherein the off ference existed; so one success amounts to proof positive, while a thousand failures prove only that you have failed. Underhill took the ground that that the charcos was proved to the process failed, but the seventh was successful.

He could not tell wherein the d ff-rence existed on success amounts to proof positive, while a thousand failures prove only that you have lailed. Underhill took the ground that that which at two different times, at the house of Mr. Thorp, at Warren, Trumbull Co., Ohlo, in a well lighted room, with no visible being touching the table, save himself standing upon it, or time, and the next with Mr. Thorp with him on the table, were carried up from two to three feet alowly, and then alowly trought down again, clearly evidenced an invisible intelligent power. Te table weighed 150 pounds, he 24?

WM. DRURY. New Baton, Ill., Nov. 8th, 1870.

A QUEER CASE.

Girl "Possessed" by the Spirit of a Bush-Whacker.

Whacker.

A correspondent of the Alta California, writing from San Jose, September 20th, says:
A short time ago a family of wealth and respeciability, who living near this city, went on a visit to their form r home in a western State, and on their return brought back with them a nicce, who was in Ill-health. Shortly after they had arrived in this cumy, the girl began to exhibit a very strange condition of mental agitation, which would last for a few minutes and then leave the girl in her proper mind. When questioned as to her strange conduct, she would dischim any knowledge of her unusual manifestations, and express the greatest surprise at then leave the girl in ne. you considered as to her strange conduct, she would dischim any knowledge of her unusual manifestations, and express the greatest surprise at the inquiries ofher relatives. These strange spells continued to grow more frequent and more violent, until finally the girl would make use of the most strong and extravagant speeches, talking in a profane and threatening manner, and professing to be the returned spirit of some bushwisecker who had been hanged by his own relatives in Missourt during the war. Her refatives then began to direct their questions to the spirit who claimed to have possession of the girl, and gained from it an acknowledgement like the following: "I was what you call a bundle whacker, and was killed by this girl's lather, and, as I still feel a spirit of revenge spainst him, I have a taken control of her to further my de disput; I have nothing against the girl, and in tend to do her no harm. Apparently to come the sent to do be ro harm. Apparently to come you want to be the spirit went on to tell many things which has the proposed between himself and the girl's relative (all of which was true), and finally to them that there was a letter on the way to then

cie, which was republished in these identity last, sake us to believe that (go is 49 000,000 miles in olsassies, invisible spatilite, 41,000,000 miles it which avaign round its primary, at a 280,000,000 spiles, once in 69 hours that; which would be at the inte of 45 per missuic; or with one twenty. Here

BY FANNIE M. CO VLES.

(Conc'uded from last week.)

Alas! In a family where constant jate, incessant discords and general inharmony are of very day occurrence, how can a proper infunce be thrown around the children I it is simily impossible. Califdren often see deeper than re give them credit for, and mentally decide hat both must be in iault, and hence lose their espect for and condence in both; certainly there, as in this case, when one parent gave an order, the other often countermanded that rider, it for Mr. Murrell, on leaving in the morn of this countermanded that rider. If Mr. Murrell, on leaving in the morn of himself or his mother, the spirit of perversive under the supplement of the spirit of perversive under the supplemental than the supplemental of the supplemental than the sup

who, Alas! poor misguided child! Poor ched parental at the third Sunday morning after their art in the village, Mr. Morrell after breakfast in the village, Mr. Morrell after breakfast Johnnel tut he was ready be 70 walking him to see since places along the bank of view, which Johnne had been very anxious risit, but where neither of his parents with it safe for him to venture alone. It he morning in question Johnne with his face lighted up with a saile, his very lite stars, an to his mother. Johnnel with me up to k's Dam." Teen, seeing clouds arising er countenance, added, deprecatingly, "You we be cut't go on a week day." wit was not because of the day, as also had spent half the Sunday out with friends; his father had proposed it, and it would by him; so she opposed it, and it would by him; so she opposed it, and it would be his father had proposed it, and it would be his father had proposed it, and it would be his father had proposed it, and it would be his father had proposed it, and it would be his father had proposed it, and it would be seen the control of the control of the control of the was as good as his mother, and he had sight go.

nmie, however, rebelled; declared his faws as good as his mother, and he had slid ght go.

I was as good as his mother, and he had slid ght go.

John and the mather, and he had slid ght go.

John and he will her mither, anying her faws a hertide and abe would no go anyow with him. At this juncture the faither of the room. Johnnie spraided t him, go that his mother and Father Gibride in her and party. At the same time Mie, all opened a tirade of abuse upon him. As el mentioned before, Morrell was a mu of words, and could never abide a quarrel, go that he bad has wife, daughter and the to contend with, and bring analous only tout of the reach of their vituoerations, duron the now subblug boy,—who cluin, but was foreibly held back by his mothed sister,—and without a word left the . Ushappy nan! Ruge and grife strugin his soul. Bu', sector no hope of change, in brooded dvirty in his heart. Shently, sely, he suff-red. After some time and sarried differs on the part of the after thouste, Johnnie became quiet and absorbed in k with her, and has apparently Jorgoteen orning difficulty.

, Johnsle became quee and approved the with her and has apparently forgotien torslog difficulty.

mer time came, but the husband and facame not. Rothing was said upon the came not. Rothing was said upon the control of the control o

me to the table. Her daughters supposed her gry, and tried to prevail upon her not to mind."

At length, when quite de'k, Mr. Morrell me in, more completely under the influence liquor than they had ever seen him. His lie and daughters immediately questioned him. His lie and daughters immediately questioned him regard to Johnnle. At first he gave no had them, but sank into a seat with head drough upon his breast. But when Kutte came up, in laying her head against his abiculder, told m Johnnle had.'' been seen since danner, he ee to his feet a scher man. Pa'ting his hand his brow, he exclaimed in toneo of angulab, ify God! how long must I suffer? Then, rolng to his wife, "Agnes! Agnes! would to dI could die out of your way."

'I wish so too, and the sconer the better, "claimed the passionate woman. With a conor of angulab the wrelend states left the ide, to seek his missing hoy. After lequiring the people in the vicinity without learning yithing of him, he continued in the search, ded by the gathering throng.

All the long night they searched. What ago, that poor father endured we may not know, orning came, but no tidiags of her darling y greeted the now frantic mother and weep g rister. The father, allent and despairing, il kept up the search; walking along the rer margin, watching every s'ick of driftwood of every creat of icam upon the dark waters, ilength, just by the bridge, where the black terrs broke over the rock; seebling and foam; in their maddening whirl, there was a small is e object kept riving and falling. The pour her saw it. With a leap he dashed into the ram and caught at the white object, it was mual hand. Soon the inabimate form of lit. Johanne was drawn forth. Who shall prwith a leap he dashed into the sight at the white object. It was Soon the inanimate form of literary from the sight at the white object. It was Soon the inanimate form of literary from the sight and the sight and

with the could summing chisase presence of his remaining chisase presence of his remaining chisase presence of his remaining chisase parents as he could not, would not, retort upon the other of his dead, boy, he left his aboy one sy, and walked en past the village. Like was burden to his, too great to be borne with such irroundings. Temptation to ead his sorrows and his existence together where Johnsle, was rand, was strong. The only way was, he felt, to keep at a fentance from the spot—to keep noving in an opposite direction. And so he gandered of and on for some days. So shorted was Mrs. Morrell in grief for her idolessed hoy, whom she had expected to have soon a buywarful man in the Church—so absorbed was about the parely solitoed her hobband's about the control of the chisade shows, and then only to repeat that he never the control of the chisade shows a soliton again, which wish was echost to see him again, which wish was echost that

in secret she bewailed the absence of her dear father, for whom she had the keenest sympshy. Sae was the only one who attended 1 the various domestic duties, while her mother and elder sister sat in listes ideness, or entertained the various domestic duties, while her mother and elder sister sat in listes ideness, or entertained the various gainst the family is sorrow for the loss of their son and brother, and vituperation against that "accurred and in the city of T. Jining with the family is sorrow for the loss of their son and brother, and vituperation against that "accurred to the country of the

I have often thought of dropping you a line of congratulation, and thank g you for the many good articles in your spec. But that you may understand what onamer of man I am, I will say that the future is indeed a black. My religion consists in doing as near as possible want I conscientiously believe to be right. If the end be annihilation, or existence with lost identity,—all right; if otherwise, I hope and expect to stand a fair chance with the rest. I cannot be a convert to your philosophy, having seen so much to cause doubt, and nothing to assure. I have tried celebrated mediums, and falled; have meeted each and read some of your best authors, with the same result—but much pleasure. On the other hand, I have seen the Davenports ited in their cabinet; have seen the Davenports ited in their cabinet; have seen the over was closed, it woung open but failed, and was a quickly medium to the position. Again; I happened to be in Eogland when their a same, whetherer Mr. Hargave followed them were bloken un. Ther could

NEW ILAMPSHIRE

Skeiches of the Pifth New Humpshire

Reported for the Journal by Frank Chase.

Friends of the JCUBNAL, it becomes my duty, imposed by angels, to tell you briefly of th's most interesting convention.

It was held at Bradford, Nov. 4th, 5th and 6th. It was the first of a new series, which we term Quarterly Conventions, and by a singular coincidence, it was held at the same place where three years ago, was held the First Au-

where three years ago, was near the riss. Annual Conventions.

There has been within that time four Annual Conventions,—at Bradford, Misches'er, Plymouth and Concord—successively, under a sort of constitution or declaration of principles.

That form of convention has fulfilled its mission, an important one, and has now been laid aside, and a series of Independent Pres Meetings com-

Now, I am to report something as it appared to me.

p ared to me.

Friday noon, as I arrived in Bradford, I saw.
Brother M uson in the distance, standing in the
middle of the street, looking up and then down
the etreet. When I cume up to him, he said. "I
must go in and see Mr. Hu toon and a young'
m'dun fron Unity;" and then went off up the
street.

About three minutes later, found, me in the

mdun fron Unity;" and then went off up the stre t.

Abut three minutes later, found me in the house talking with Brother Huntson; and being introduced to Miss S. Cra Davis, one of the most interesting young lades I ever met, she grasped me by the hand, and claimed me for a schoolarster of ters.

Miss Davis was devoloped as a test and speaking medium only a short time age, but came down to Bradiord the dav b bfore, i the storm, from the interior of the State of Vermont, but came down to Bradiord the dav b bfore, i the storm, from the interior of the State of Vermont, but came down to Bradiord the dav b bfore, i the storm, from the interior of the State of Vermont, but came down to Bradiord the dav b bfore, i the storm, from the interior of the State of Vermont, but the nation of the state of the state

did not:

Wil, there in the cerner, we chose Hon. Horvey Huatoon, of Unity, President—the same who was President of the First Convention three years age, at the same place. Mr. Hard, a young man of Newport, was chosen Secretary.

a young man of Newport, was chosen S.cretary.

Taus organ'z.1, our convention was called to
order, and we held a conference there around a
oold stove in the corner of a large half.

I was impressed to speak concerning the situation: that we must not be disc urared because
the trains brought no speakers from B ston, for
the time had come that we must no longer depend on B ston, New York, or on speakers of
established reputation from anywhere, for one
great object of these conventions was for the
development and bringing before the public, of
new speakers and, mediums, and trait it was thdestiny of our State to develop a style of
speakers and mediums, and of Spirrualists preculiar to itself. These remarks proved to be
prophetic, at least so far as this conjection was
concerned.

pro-phetic, at least so far as this convention was concared, and others made a me interesting many of the property of the prop

trolled mostly by Indian spirits, for developing purposes, and not particularly intended otherwise.

Saturday morning, I arrived at the hall at 10 .\dock, to find our little company still in the corner, but with a good fire in the stove. Our good, president, a venerable man of 70 years, now motioned me to be seated beside him, and asked me what we had better do, for he was evidently very near discouraged. In answer, I was promply impressed, and said:

"Let us get out of this corner; let the officers occupy the platform, and we will have a conference, for I have something to say. Let us have convention order, and we shall all feel better. I will speak first, and by the time I get through there will be speakers snough to fill all the time."

When I get through speaking, I introduced a resolution, which, piesed musumously: That it shoult be considered in order, in our conventions, for persons to introduce themselves. It was interesting atterwards, when more came in, and our convention became a success, to see our fir fast makely acquaintances under this rule.

Miss Davis and others were chosen V co

Miss Davis and others were chosen V ce Miss Davis and others were chosen V co Presidents; Frank Cusse, Wm. H. Marshall and Mrs. Oressey were chosen Busicess Committee; Miss Thereas Hurvey, Mrs. Butes, Mrss Davis and Frank Cusses were chosen a Committee on Resolutions.

Resolutions.

But I must wind off this sketch by saying,
that from Saturday morning, our convent on
became a success, most decided, but in respect
to numbers and interest.

We held private droies continually, between
convention abours, for development of midiums

to sumpers and inscreas.
We held private circles continually, between convention hours, for development of midiums and speakers.
The principal speakers were as follows: Miss Davis, who was brilliant as a speaker, as well as a good test medium; Father Dean, of Warner, formerly a Methodist clergyman, and whose life is being prolonged to work in these conventions; Aifect Kelley, of Warner, developed recently as a Spiritualist and medium, and formerly are Adventiet; Miss Taerosa Harvar, of Sutton; Mf. Hustoon, of Unity; Frank Chase; Brother John Eston, of Sutton as aged pillar of the Freewill Baptist Church in that town, and among the instrumentalities of his conversion, is reckoned your good Journal, which you will, Brother-Joines, remember that I sent lor, for him. His conversion to Spiritualism has not only created a profound sensation, being known as a rich self an honest man, but he has been sinusged of late in writing letters to his old friends and acquatinacos, calling their attention to the subject of Modern Spiritualism.
One convention has thus proved a great succession.

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in each state and territory (except the states o illinois and Maine) an active, reliable man or company, with a capital of \$1,000 or more, to take the exclusive control of the sale of the Preparation in their respective states. I make very liberal rangem rats with such parties.

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Dir. r ancare municipal and mu

work.

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the french state.

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their awaker.

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DR. SWAN MAY BE POUND AND ALL.
DR. SWAN MAY BE POUND AT ALL

human history— bli and struggle to be free!— dimly self expression unto me

one who hath been sent,
sgu blindly, to and fro I went-

"Would I decipher it And read—it was to me but fit-ful, vague, and uninterpretable writ.

"I am," quoth he. "Is won.
The goal. The work is ended—done:
Jehovah, G.d who spake, and Man are one

"As if I were its soul,
Matter doth feel my weird control—
Tarills, blossoms, lives. I animate the whole.

'All thing' phenomenal in quick sphemera I call. I will they shall be, merely: that is all.

"I need no tools—no skill— No trava! With immediate thrill, All stirs and palpitates: I merely will. "I toil not, neither plod
To compass what I will or would:
Repeating in myself the self of God.

"No nation-prejudice
Have I. Broad as himself Man is;
And Earth a single proud cosmopolis."

eigh the mist be desse, ivoth me this recompense : sevend, as with an inner s

I understand you do not balleye in cast log or a great First Capte.

We neither deay nor afferm re there

CHICAGO, NOTENBER 20, 1979.

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MINING OF THE SER 20, 1979.

THINMS OF THE SER 20, 1979.

forever.

Inquirer. But does not lite lose much of its interest and glory by being confined to this earth, and the tew, the very few years we spend

Positivist. We must take things as they are, and not as we would like them to be. No doubt the hope of a personal, conscious immortality has done much in times past to soften and brighten the harsh lot of myrisds of human beings who else would have been given over to despair from the wretchedness of tueler mastrial surroundings; but notwithstanding the comfort men have got from this and other pleasant illusions, we Positivitis declare countenancing the dogms of conscious importality until it is proven. So lar it has no biss to rest upon, if it ever should be demonstated, we should be believe in it; but we do not think this possible.

Inquirer. Do I understand you to wish to unscute the faith of the mass of mankind in a Personal Creator of the universe and a Personal Immortality? ist. We must take things as they are a we would like them to be. No doubt

unsettle the faith of the man or manatum as Personal Creator of the universe and a Personal Immortality?

Pestincia. By no means. The prevalent disbelled and accriticism is to us a worse symptom of the times tana current theological illasions. Any resignon, even the most basices, is better than the bald atheirs and materialism which is gaining such hold upon the age. We want to build up a religion to supply the spiritual seeds of mankind, and one which is based upon the facts of nature. The old faiths upon superastural diffusiority and revelation; the new, mondemonstrated facts—in other words, upon science. The prices of the Past appealed to the Unknown; the prices of the Past appealed to the Unknown; the prices of the Funtre will be the expounder, or rather the declarer, of the Known.

bediment (since that is the only word I can ak at to express myself) of motion inelf; that all which dies, or in other words, cea-so move, inlie-back into the universe, and is orbed into the Deity. This was the built of Buddinis—the framer or acceptor of a pure in the beautiful religion; and to this bails mod-celenns and the enlargement of knowledge

said he know the most of Nature in his day, and was the best fitted to talk about God, but he was considered by those who did not know anything of the universe, but had God's name continually on their lips, as an atheis. The God mostly preached was a false God the people who worshiped him heathen; and it was our duty, as reformers, to enlighten them.

— Discourse of Prof. Win. Denton.

IS DESIGN AN EVIDENCE OF THE EXISTENCE OF

IS DEHON AN EVIDENCE OF THE EXISTENCE OF A GOD?

The worlds of space! The suns, stars and compts that float in the ethereal realms of the Universe, in constant motion, traversing the paths designed them, and farcing to the music of unseen forces, is there a Divine Engineer, that formed each one, assigned it a place, and saried it on a gloilous carear, to move throughout all time with automatic regularity? Is there a Personal Intelligence, an Infant Intelligence, or Blind Force, that organized and sustains the worlds arrund us? Design, what art thou? Art thou the shadow which the Designer uses to indicate his cablence? A design indicates a designer as o far as works of art are concerned. The house indicates a builder; the watch a watchmaker; the painting an artist: the engine the machic ist; the statue the sculptor,—in fact we are well aware that in all cases in art, the design points significantly to a designer. Watches do not grow; engines are not developed and brought forth in exquigite shape by nature's force, as manifested in the works around us; the painting with its beautiful shades is not perfect as the flower that comes forth from the stalk. Design, they indicates a designer that the walks of life.

Man works with two hands. His eyes guide them; his sears are servicable in various ways; his sense of feeling, too, aids him materially. All designers on earth possess a like physical organization. Each one moves in a particular sphere. Each one has the organs of sense, and through their instrumentality, he operates. All designers so faras we know, have two eyes, two carr, two hands, two feet, etc. If a design indicates a designer, then to complete the analogy, he must have two hands, two eyes, two feet, etc., and resemble man. You can not close the analogy just where it suits you. If you adopt this course of reasoning to establish the zistence of a God, you must carry it out as you comménce.

1. There is a design in the werks of art, hecc a designer.

you commence.

1. There is a design in the works of art,

There is a design in the writer of any, hence a designer.
 All designers that we know have two eyes, two hands, two legs, etc.
 There is a design exhibited in Nature, hence a Designer. To complete the analogy, he has two eyes, two hands, two legs, and resembles human beings, hence the only God or Gods.

Remember Those in Prison.

POST OFFICE, CARLINVILLE, JLL, Nov. 7th, 1870.

TO THE EDITOR OF THE RELIGIO PHILOSOPH ICAL JOURNAL;
Parsonat to instructions from the Postmaster General, Pag leave to inform you that your paper addressed to Harry Falls is not taken out but remains dead in this office. You will please discontinus the same.

H. M. KIMBALL, P. M. REASON: In the penitentiary at Joliet, Ill. REMARKS.

REMARKS.

Poor fellow! If his parents had had the RELIGIO-PHILOSOPHICAL JOUNAL to read, instead of the catechism and other theological works, they would, doubtless, have been capable of impressing upon the brain of their offspring a higher tone. He might have been an oranment to society, instead of a convice! felba. We will feed his poor dwarfed soul, and ald him in his spiritual growth. One of these days, in the lar-off feture, in spirit life, he is to be an angel of light. The JOUNARA shall got b) him during the period of his imprisonment free. States Prison wardens have learned that they cannot withhold the RELIGIO-PHILOSOPHICAL JOUNAL from convicts, if they would. The Ohio man (f) is the only one who has attempted to do so.

This distinguished trance speaker has been occupying the restrem at Masic Hall the last three Sandays, and we are free to say that he as nobly sastained the reputation that preceded him here. His discourses are logical, eloquent, and well calculated to instruct the most critical and large. His partic improving these with the properties are critical and large. His partic improving these ways.

quent, and well calculated to instruct the most critical audience. His poetic improvisations are grand, and calculated to instil within the miad a love of the beautiful.

He called at our office the other day, and was immediately seized upon by the angels of the higher spheres, who entranced and held him for nearly an hour; and during all that time, such strains of eloquence, such soul-clevating words, cheering us onward in our noble works, we never before heard from the lips of man or anged.

He will answer calls to lecture in the West. Wherever employed, his will do a good work for the cause.

Missing numbers will be sent on request. Errors will be corrected as soon as discovered. Our friends should keep a close yatch of the figures which denote their account with the figures which be corrected promptly.

12 There is a to a postmaster to give notice when you want the Journat discontinued. Do it yourself, and result off dues to at Bortlemtown, N. J., at the meant election, from which the name of every candidate had been activated.

ANOTHER PAILURE.

It did not r quire the prescience of a prophet to for tell that the half-d.zm aspirants to leadership, who had attempted to fost a second State organization upon the Spiritanists of Lilinois, without their knowledge and consent, would prove a failure.

In number six of the Journal, we published their call for a ratification, and in the same number we emphatically predicted the failure which did transpire on the day of their meeting. Not a society in the state backed their call. But one individual came to attend the meeting from abroad. He, "solitary and alone," after much personal solicitation from the principal fuglemar of of this would be State organization, wended his way to Chicago, and to the advertised place of meeting; and great was his indignation on arriving there to, find that he had been sold! been seld !

been sedd!

It is to be regretted, perhaps, that several honorable gentlemen's names were used in connection with effices in this bogus organization, without their knowledge or consent. It should be generally known that the teenty persons, all told, who constituted the great organization, will take more in on receipt of one deltar per head. Who bids for a chance to be taken in?

All remittances made to this fund will be sa-credly applied to the sending the Journal free to poor widows and orphans who may desire to read it. Address S. S. Jones, 189 South Clark street,

Benevolence Brings Its Own Ben

See Blas Carey's Letter in No. 4 Vol. 1X.)

Philadelphia, Pa, Oct., 16th, 1870.

Bro Jorns.—I am a stranger to you, but not to your, 3burnat. Allow me to assist a tittle in Miss A. M. Carey's case. If you will be so kind, send me the amount of her father's bill for the JORNSAL, and I will remit the same to you with pleasure.

S K. RICH, M. D.

REMARKS.

REMARKS.

DRAR BROTHER:—The amount of the indebtedness referred to was six dollars at the time of
the decrase of our good friend. Although it was
freely cancelled by us, your kind proposi on
will, we doubt not, be duly appreciated by the
sister referred to, and certainly we shall place
it in the benevint fund to be used to supply
poor widows and orphans with the JOUENAL
free of charge.

Letter from Sylvester Butler.

Letter from Sylvester Butler.

BROTZER JORES:—I sent you fifty contir for your Journata three months, which I see russ out this week. I like it belter the longer I take it. There are some reformatory articles in it that just suit me, and I would like above all le read to its termination "The Bearch After God."

But I have been unfortunate. I 'ame to take place in August, hired a house and want to work I was take ack, and have been very ment and it about a week ego, I commenced getting better very slowly, but an reduced down so that I don't think I shall be able to earn anything this winter. I am very sorry to have the paper stopped, but as things are with me, you will have to throw me overboard. I hope to see more (I't sometime. Yours traly,

Beens Oble Now 13 h 1870.

House truly,

Beres, Ohlo, Nov. 13.b, 1870.

REMARKS:—By no means, my brother. You shall have the Journal. We know you will say us when you get able. Some good spirit will inspire some whole-souled man or woman to make a special domaion to the Senevoist Fand, to meet your case, and we shall report it when it comes to hand, in the columns of the Journal.

TO THE EDITOR OF THE RELIGIO PHILOSOPE

Will you be so kind as to allow me the use of our columns, to make known to the sick where

Will you be so kind as to allow me the use of your columns, to make known to the sick where they on he cared.

I had been suffering mentally and physically, for many seaths. I was nearly all the time covered with a cold, clammy sweat,—indignation and general chillity rendered me incompletent to a battend to business. I sought for, but could get no relief, until I learned of the remarkable healing power of Mrs. A. H. Robinson, the medium, and called upon and received treatment at her retirecting about the treatments in less than the receiving about the treatments in less than the receiving about the treatments in less than the receiving about the treatments in less than the total the state of the six of the

Bookkeeper at B. F. Norris & Co., Wholese ewelry store, 128 Lake and 35 Clark streets, Cl

"The Spiritual Monthly and Lyceum

We have received the second number of this contrary, edited by J. H. Powell and are well made with its general appearance. It is ably ited, and will answer the end desired.

Professor Newton, of Yale College, writes to the New York Post as follows:

"On the morning of the 14th, six observers counsed 153 in four hours and forty minutes. About one-half of them were true members of the November group. Two years ago there were showt 7,000 seen on one morning by a somewhat larger party.

"Last year the number was much smaller at places where the cloude allowed anything to be seen, but was much larger than we saw this year; as the number was much making at the number was the post of the professor, but was much larger than we saw this year; all ceems their clitter the earth had not reached the marging of the great measor stream by sunries lest Monday morning, or cles that the stream itself, which for averal, years has been crossing the earth's orbit at a velocity of about one hundred thousand miles as hour. her all passed by, to return about the year 1900."

Rersount and Bocal.

—Jurge Ecmonds, in preparing a difficult case for Oours, and being in doubt in regard to the best course to purus, on looking up from his papers, he saw three spirits, two of whom he knew, Chica Justice Marshall and Chancellor Kent. They had

all come to sesist him.

—An exchange says that Rev. Mexwell P. Gaddis has been indicated by the United States Grand Jarry, for receiving bribes to defraud the Government in collection of revenue, during his term as Assessor of the Second District of Ohio.

—Henry Ward Secular says: "I believe that the great resin of life gogs on without the body very much as it does with the body. And, there as here, the mother is not only the guardian of her children whom she loves, but forceses that had succitates and evil is Sistences threaten them, but draws them back son abiled as them from the impending danger."

—Charlis S. Raad, the obysical medium, writes; "I am having very fine audiences. Crowded houses greet me everywhere."

—Those who desire the services of Dr. J. E. Balley

great me sverywhere."

-Those who desire the services of Dr. J. K. Balley gan addrest him at Bainbridge, New York. His permanent address is box 304, La Porte, ind.

Clairvoyants have seen standing by the aide of Henry Ward Beecher a spirit who inspired him and knew exactly what his instrument was going to

new exectly what his instrument was going to asy.

Our brother, Warren Chase, writes to us as follows, in reference to meetings for the winter in Lyounn Hall, on the avenue and the winter in Lyounn Hall, on the success course of the Mass street sens that the street was the success of the su

—An exchange graphically alludes to Mrs. Collins, who is pushing forward a railroad constract, in the following language: "Gradually we 'runs, we shall act used to it. Hrs. Collins is pushine, fore and her contract on the Connecticut Valley Ross, Just below Haddam, with great energy. The con ract was taken by her father, but since he deain she has assumed il. Bhe superintends the work, pays off the men, and shows true besienes cape. bitter. Riss Riss. Collins ever reflected that by this representable step, she is probably robbing zone on-test penny? How long, will masculine chiralry stand this invasion of rights? We sake in zorrow and wooder."

-Ergements can be made with Miss M. Lou Hopper, the inspirational speaker and clairroyant medium, to lecture in the West and Bouthwest Curry the winter.

work.

Thanks to Sister Chute for those valuable clippings.

The Spiritualists of Weshington have been saling Freident Grant why they can't be represented on the Indian Commission. No answer as yet.

Hudson Tuttle, the will known author of "Arcanso Of Mature," "Arcanso of Baiture," "Arcanso of Baiture," "Arcanso of Baiture," "Career of the God idea," and other valuable works, will visit Boston this month. Societies that design his services, can address him in care of the Banksh or Linger.

If you want to have each health, hav "Health.

Lions.

—If you want to have good health, buy "Health
by Good Living," by W. W. Hall, M. D., one of
most scraible and practical books ever printed.
Bant to say address upon the receipt of \$1, 75 at
the office of this paper.

the office of this paper.

—The American Spiritualisi speaks as follows in reference to Father B. ker: "This dear, good brother, formerly one of the editors of the American Spiritualisi, and on carnest worker and speaker in the good brother, formerly one of the editors of the American Spiritualisi, and on carnest worker and speaker in the good of the spiritualist of the spiritualist

your Leaven blest gifts to Joseph Beker, Janesville, Wisconsin."

— A. Moe, writing from Gahanna, Ohio, speaks as follows in reference to one of the Sherman Brothers' seasces: "After the seance was over, we repaired to a brother's house and had a private circle, where we had some of the most remarkable tests i ever wincased; such as describing those that socc lived in the feeb, and felling what cased their death. Among others, the waire's sister, correctly described that all who knew her could not fail to recognize her as the identical person; and this done, too, by a medium who was not acquainted with any of the family. Never shall I lorget, the feeling that suddenly came over me on having my departed sister described to me as there by my side. I will ever thank the Angel World for thus proving to me that though my sister is dead, she still tires. Thanks to the angels for thus proving to me that though my sister is dead, she still tires. Thanks to the angels for thus proving to me the immortality of the soul."

—Thousands of people are consaders.

the soul."

—Thousands of people are (quandering money or.

—Thousands of people are (quandering money or.

doctors, when they have the means within their own reach of getting well and keeping well. If you don't believe it, send for "Health by Good Living," and learn how it is done. See book list is another column.

— our estemed friend, Brother W. Noble, is now alopping with his friends in Vermont. He is devoted to the spiritual philosophy, and though old in years, he writes a plain, bold hand, and his mind is as vigorous as ever.

is as vigorous as ever.

—Birs. Kalgwin, of Louisville, Kentucky, is a remarkable medium for various phases of manitasistions. A physician of a very skeptical turn of mind was recently standing in front of, her house, when he heard a voice in the sir above, addressing him. For some time he hald a very pleasant convergation with the invisible perconage, and no doubt was fully convinced thereby of the immortality of the sout. We have published several co-counts of this remarkable indy's mediumship.

-Judge S. B. McCrackes, of D has entered the lecturing field.

has entered the lacturing field.

—Dr. and Mrv. L. M. Sherman, late of California have taken recens at \$50 South Clark street, Cl cago. The Bootor's industriasment will be foun in another column. He contine will recommend in a backer. The sick will do will to call up him. Mrs. Alborram has the reputation of a fire class purphenestriat.

—Thanks, Swetter He-ten; for their elipping for the Comments.

"Mrs. M. J. Wilcoxson spoke in Wheeling, Virginia, on Sunday last. She has also been engaged to lecture at Moundrille and Gen Easton. She is doing a noble work for the cause, and gives entire satisfaction wherever employed.

The Michigan Association of Spiritualists holds its Fith Annual Mee. log in the city of Marshall, commencing Friday, December 9th. We have about afteen hundred subscribers in that state, yet the 8-creatry has neglected to furnish us a notice of the meeting.

—Mediums for writing on the state are becoming quite numerous. In this city are two children in whose presence writing on the state are becoming quite numerous. In this city are two children in Mrs. Mollis, of Loudville, Kentacky, possesses this, with many other phases, In her presence state their under a thank or in a drawer will come out covered with writing.

—The renoward sandyusal physician, Dr. Damont O. Dake, will heal for a tew weeks at the Newcom's House, Davenport, Iowa.

C. Dake, will heal for a tew weeks at the Newcomb-House, Davesport, Iowa.

-Dr. A. J. Grover, of Rock Island, Illinois, has exhibited remarkable skill in surgery by removing from Mrs. W. H. Thompson a tumor weighing twesty younds. The operation was exceedingly difficult, yet under his skill the patient was saved.

-The friends in Jowa are to be favored with a visit from our worthy brother, Dr. Dake. This dis-tinguished analytical physician is winding golder, opinions from the press, the sick and the suffering. The Doctor will heal at the Newcomb House, Da-vesport, for a few weeks, on and after the first of this month.

this month.

—The troub'e with the great Methodist Book Con-cern is not yet ended. The latest davelopment is that Dr. Lanahan has be. n suspended from office, and charges sgainst blim are to be investigated by the Bock Concern.

We have received a report of a lecture delivered Brother Flahback a Port Huron, which we

all publish soon.

Mrs. Addie L. Baliou, who has been lecturing at list, has received a call from Champaigne, ili., here she will deliver a course of lectures. In a ter to the Bannum, he gets off the following, ley and appropriate: "But the purpose of this it? as not to philosophise or speculate, but also hos, in my long sitence, might satispate a "good to, in my long sitence, might satispate a "good on, as he had returns gith a "reader bood," the aster of ceremonies will not long have occasion say, "Why stand ye here all the day idle!" for ork settles as surely upon the shoulders able and filling to bear it, as the sput oh his western glory purple and golden rest."

purple and golden real."
A clergyman, reading a chapter of the Bible for a congregation, found himself at the bottom of e page, with the words, "And the Lord gave oah a wife," then, turning over two pages in ead of one, he continued, "And he pitched her lithin and without with pitch."

rithis and without with pitch."

In another column will be found the certificate
of Mr. James Har 'y, in regard to his remarkable
ure, through the mediumahip of Mrs. A. H. Robson, 148 Forth Avenue, Chicago.

R. C. Kerr writes: "It is useless for me to say
nything in praise of your valuable paper—it
peaks for itself. Suffice it to say that it take three
tilles, and I would abandon the whole before the
duraway."

Reliies, and I would abandon the whole before the Jdurman."

—It is a striking fact that what are critisd the great benevolent societies of the Church are organizations for the propagation of theological doctrines, and not for the diff auton of practical beneficence. Take the Bible societies, the church rate accepted, the missionary societies, the church rate tension societies, the evangelical knowledge societies—these all the well known brotheriked of societies—take all the well known brotheriked of societies—take all the well known brotheriked of societies which, like the twelve tribes that went up to Jerusalem, go up to celebrate in sweet uniacn their May anolyceraries—and they are all dedicated to the theoretical, a 'abre than to the practical side of religion. The Protestant churches of this country have established great and glorious insultations for seading Bibles to the destitute, tracts to the was farers, and catechisms to the beather; but they have naver pat thought of organizing a similar instrumentality for sending bread to the bungry, medicines to the sick, and clothes to the neked. Of course we know that many notable charitable foundations exist for many notable charitable foundations exist for sending benefits and call include a mainly secular, not religious. The Church makes it her chief business to propagate her creed, and commits to the world the task of carrying out the practical charities which this creed is content simply to incuitate.

—Mrs. A. E. Allen, at 122 West Washington

-Mrs. A. E. Allen, at 122 West Washington treet, is an excellent medium for various shases of manifestations. The Indian spirits shat control her are of a high order, and the drice they give is always of an elevating char-

Amusements.

M'VICKER'S THRATES.

M'SIGERS' THRATH.

Last two performances of everybody's favorlie, Magrie Mitchell, this Saturday evening, November 19th. Maggie Mitchell's new play, he apprologue act donracta, by G. W. Taylenc, entitled, "Jane Eyre." Margie Mitchell as Jane Eyre. Saturday sicrenoon, Sistenes, Mangie Mitchell's great specialty of "Fauchon, the Crickes."

Fawwait, Hall.

T. M. C. A. Hon. Charles Summer, Menda evening, November 21st. "The Duel Betweer France and Germany, and its Lessons to Civilization." Tricket, 50 cents. Reserved state, 35 cent. catra. For sale at the head box office from 9 to 23 and 24 b.

Zhiladelphia Department.

substription will be received, and papers may be obtained at wholesale or retail, at 604 Raco street, Philadelphia,

What shall we do to be Saved !

What shall we do to be Saved?

NUMBER THREE.

We have so a few of the things that we can do to be a veci on the physical plane. We have seen also the man's physical powers alone do not enable him to accomplete as much in this direction as those of the animals do for them.—It remains by a seen what ald his mental powers will render him in this.

The instituct in the animal guides it from the carliest moments of its existence in the selection of its food. Tous the chick when pecking its way out of the shall, will seize upon and devour a fig if it happens to be there. Notes with human beings. The young child will take poison or food with equal swidtly. Hence from the carliest moments of existence, the judgment which results from the nental powers is required during the first years from others, but as soon as the individual powers are developed, these should be withdrawn so that the child may learn to use its own powers in the direction to save the physical. All through life, there is a continued action and rea cion between the physical and menial, and the highest development of the one, is dependent up in that of the other.

Physical habits exercise an influence upon

tion to save the physical. All unougamenters is a continued action and re action between the physical and mental, and the highest development of the one, is dependent up in that of the other.

Physical habits exercise an hilluence upon both mind and body, the tendency of every act is towards repetition, and when thus repeated for a time, a condition is extendibled in which this tendency will accompliate with such power as to overcome all the restraint's which the individual can bring to bear. Herein lies the greatest obligation of society to its midvidual members,—not only to remove all the temptations as in the case of the inebriate, but to bring all the mental and moral aid which we can to save them from the effects of the disease which expresses itself with overwhelming power in the repetition of physical violations. The julia and penilentiaries, as well as our reformatory institutions, begin at the wrong end. They only pluck off a portion of the ripeaced fruit from the great tree of error, which, growing in the lux urisant coil of siale conditions, continues to produce more and more fruit. We should begin at the root of the matter, and endeavor to nip-in the bud all evil habits, however trifling they may seem. We should remove the tempistions from those who are not strong enough to withstand them, and by the knowledge which our intuitions will give us of their conditions, and the true sympathy which they will prompt us to extend toward them, and thus give them strength to overcome the mot dresollul of all forms of allevery—the tyranny of bad hat its.

The united action of the mental and physical powers, is of the highest importance in this work. Our progress here and he reafter must depend on this. This forms the basis of the spiritual religion, which, in conjunction with the angel word, we are endeavoring to spread over the earth that mandind may realize life's true mission.

The subject is exhaus less. The question what shall we do to be saved on the mental plane is an interesting one.

Man's mental powers distinguish him from all other beings on the earth,—not be cause they are exclusively his, but because in him alone are they capable of being indefinitely cultivased and extended. In order that man may be saved by these, there must be a harm minou exercise of all the various powers of mind.

The ignested geniuses have almost always been the most unhappy beings, Secause their powers of mind.

The ignested geniuses have almost always been the most unhappy beings, Secause their powers were as a subject of the power of only mental that is a law of our nature that in proportion to the power of suff ring, will be the power of enjayment, and vice verse; hence the greatest minds, when plunged into the agony of remore, drink most deeply of its bitter was ere. To remedy and prevent these vile, we need the most species and harmonious development of all the most of education that self a feel to the enderly search of education that self a feel to the enderly search of education that self a feel to the enderly expendicular to the pupil's mind, and is able to discover and the proper activity and strength.

The most judicious knower recognizes the condition of the pupil's mind, and is able to discover and only the polast that need restraining, but also those which require strengthening and 1 ce velopment. This forms the true basis of the best self culture. The first great lesson of life is to learn to know ourselve. The ment, to learn to bring about a harmonious and well balanced condition of all the faculties. The individual of moderate capacity, who thus brings all his faculties in the individual of moderate capacity, who thus brings all his faculties into proper action, may accomplish much more than those whose erratic flights of genius darke the eye, but too ofter, meteor like, pass from our view without leaving any permanent impression.

from our view winout issuing any perminent impression.

We have thus brisdy 'renewed the divisions of man's nature, it remains for us to sak the question, What shall man do spiritually to be saved? We shall extend the inquiry beyond this life, and ask our friends of the interior life, What they to to be saved? We have no reference to the theological idea of being saved from hell fire,—that does not belong to our system. We ignore the whole thing, and by being saved, we simply men being placed in the best conditions attain able now, but not the ultimate.

Poetry and Its Source.

We have an innate love of poetry, without he power to produce it. If you mean by Potry, "retrical lines and rhyming verses," we hink there is a broader and more comprehenies meaning to the same. Emerson Bennett has well said, "God is the great Poet, and the iniverse the grand Poem." Life is a porm sub-

of "Sermons in sigmes, books in runningbrooks, And goods everything." That is postical. The same it lad post says: "The post's eye in a size fronty rolling. Dolt gines from earth to heave:— From heaves to earth—said on inneghation Booties for it the forms of things.

Some one-has said, "All are poets," and per-haps there is some truth in this, for all are mak-ers and interpretars of Nature,—and this is Po-stry; but too many of us are not harmonious smough to bring out the music of Nature, and make sweet molody of words.

We know there is a pon's braven, and we suppose to you's the possible of the pro-toners of the pro-toners. A suppose the pro-toners of the pro-toners of the pro-toners of the pro-toners. A suppose the pro-toners of the

. We shall present our readers here with an origi al poem by Brother T. L. Harris. It was improvised by him, and taken in short-hand by us, in November, 1854 Our notes say, "Given in ten minutes."

THE SOURCE OF POETRY.

Through unknown galaxies their path is laid, Where spheres are fashioned and heaving are n And they are piloted by mighty forms Through regions where the elemental storms,

That desolate the earth, have never blown. In God's unfathomed life they find their home; They are like mystic argonauts who keep, Columbus-like, their path across the deep,

And o'er the dim present scatter glories down From heaven, the new born golden age to crown; These are they who bid the world awake,— Bravely they trample on the crawling snake

Of Is norsece and Fear, that feeds upon The human beart. Their end in life is, are. When they have poured their hearts' melodi In golden waves, and charmed away dull dea

From human bosonis. Then from earth they rise, Being translated to their native skies. Ask not what power inspires them; caust thou tell What star in het ven first cast its spell,

O'er the young children of the more: The san Bath countless glories, though its form is one. So the great inspirations that descend. From heaven's accordant orchestra, and blend

In music in the poet's heart below,
From choiring multitudes of angels flow
One God—one heaven—one hope inspire
It comes from God, and flows to God aga

Obituary.

On the evening of the 21st of October the Desth Aigel entered and conveyed away from our domic.l the realm of eternal light and beauty, Mary bliena Bacom, daughter of E. M. and R. B. Belcom, aged three years and five months.

ob, we miss our darling Mary,
Yet we would not call her back
From those dowery fields of beauty
To tread with us life's thouny track.

A Repository of Fashion. Pleasure, and

HARPER'S BAZAR

A supplement containing numers as full-sized p of ascful articles accompanies the paper every for HARPER S BAZAR contains 16 folio pages size of HARPER S WEEELY, p.j. to do superfundered paper, and is published weekly.

Notices of the Press.

HARPER'S BAZAR contains, besides [pict terms, sic., a variety of matter of expects in terest to the family; a ricles on health, disonates ping in all its branches; its editorial housekeeping in all its branches; its editorial and instructivast it has, besides, good estories any matter of merit. It is not surprising that anal, with a confecture, has achieved in a shot and, with a confecture, has achieved in a shot in thousands of families, and if a publishers in the demand. The young ind who buys a sit ber of MARTER'S BAZAR. Is made a subhar The BAZAR is excellent. Like all the p

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148, Fourth Avenme.

Routson, while under spirit control, on receival lock of hair of a sick patient, will disgnose the nation of the disease most perfactly, and prescribe the promety. Yet, as the most speedy cure is the escendified in view, rather than to gratify idle enriceity, better practice is to send along with a lock of hair, itself statement of the sex, age, leading symptoms duration of the disease of the sick person, when she without allow returns most motest prescription and

the better practice is to send along with a lock of basis, a brief statement of the sex, age, leading symptoms and denotion of the disease of the sick person, when she will without delay return) most potent prescription and remedy for wridting the disease and permanently coring the patient in all curable cases.

Of herealf she claims no knowledge of the healing art, but when her spirit guides are brought "as rapport" with a sick person through her mediumably, they never all to give immediate and permanent relief, in carable cases, through the rocurve and measurer faces ident by mall, and be it an internal remedy, or an external application, its hould be given or applied proceeding and increase in the system is any the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

One prescription is senally sufficient, but in case the patient is not permanent; cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, such time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Rosursex also, through her mediumship, diagnoses the disease of

e disease.

Assumed also, through her mediumship, diagnithe diseases of any one who salls upon her avaidance. The facility with which the spirits complete ger accomplish the same, is done as well, one of the policious in the petient is mit. Her gifts are very remarkable, not only in the ger, but as a psychometric, test, besiness and

SOUL READING.

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FRESH EGGS AND YELLOW BUTTER.*

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There are two egg essuare act, year; first, april and Ray; accord, from middle of July to imiddle of Ostober, where upge can be partchased from 18 to 15 feet a per dress, and if preserved taket wister, they can be a 1d from 30 to 55 cents per down. The precesses are sure and reliable. Over three hundred thorsand does negative already preserved that see on by prices who test do 1. It's processes last year.

Ranced Butter, (which can be bought for less than one-half the pice of good butter), may be restored for a perfectly sevent condition. White and streaked butter made to immister good June butter in a west state.

Kerneseme Oit Barrels readered clean and article for all perposes.

Dr. W. C. Bruson, Author and Publish

DR. H. SLADE J. SIMMON-S.

d be directed to SLADE & SIMMORS, 207 West 221 St. N. Y. to year address p's's.

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sersities, on sereme which everys to them the highest parsersities, on sereme which everys to them the highest parsersities, on sereme which everys to them the highest parsersities, on sereme which everys to them the highest parsersities of the represent which are every good to general and extent agents. The contract is one that somere to
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A Mother comes to a Circle-says she was mur a.—describes her child—The Child found—Wond fiel Shower of Stones-Strange Development at Maquoketo, Jova.

COMMUNICATI, N PROM CHARLES BRADWAY.

(Concluded from last week)

· CHAPTER II.

(Concluded from last week.)

Now we,ome to another chapter, as interesting in this connection; in fact, it is more so to the parties immeditely concerned, than what I have related. After the cosing up of the above case, the parties all retired and left me alone in the parties roughly concerned, than what I have related. After the cosing up of the above case, the parties all retired and left me alone in the partor for a long time—longer, a great deal, than at lormer conference. I awaited, apprehensive of what was coming. At last they all came in and ast down. I saw something new was agitati g them, and although I ki, they all whated within thems elves to keep it from me, yet they could not, for the very excited state they were in, and perpletity to know what was going on—what it meant—placed them, for the time being, in suspense, by ween hope and fear. They were sure something dreadful was going to happen to some of the famity.

Here I will say that obserfe the council, their rearest relighbor, came, I think he said, from Vermont to Illinois; but before leaving Vermont be had become a little acquainted with Spiritu lism—and but a little. This man acred as spokeman in opening this now phase of the case, as Mr. and Mrs. Parkhill know nothing about it, except that it was the work of demone, and none but the mean, low, vulgar part of the community had anything to do with it. The first question asked was:

"Where were you on last Priday night, Sept. 20 h, just one week before I, got there?"

I said I was sitting in a circle at Calvin Breeden', in the evening, stayed with A noase Bailout the balance of the night, had another little circle there between 11 and 12 o'cl. ck at night. Next question:

"The mother of this girl came to your circles!"

I avid "yes, but could not control the medium very well."

Question:—"D.) you recollect exactly or also at the time she came!"

"Town the medium the exactly but thought but

yery well."

Question:—"Do you recollect exactly or about the time she came?"

"I could not tell exactly, but thought just about nine o'clock"

"Where were you on Saturday night?"

I told them I was at my son's. These questions were pressed and repeated. The nuxt purstion was

"Can spirits raise heavy rocks—rocks of a con weight?" I told them that I supposed the united efforts

tions were pressed and repeated. The next trustion was:

"Can spirits raise heavy rocks—rocks of a ton weight?"

I told them that I supposed the united efforts of them or uld move sicch bodies; that we had accounts of their moving planes weighing over 500 prunds; also that they tolk Mr. Home, in England, out of a window 60 feet high, carried him through the air, and put him in at another window, a long distance from where they took him out; that they free they tolk him out; that they free they down in a sanctive window, a long distance from where they took him out; that they did it in accordance with natural law, which (when we shall understand it) will be seen to be plainty possibl; and the mystery will disappear.

Now the seen to be plainty possibl; and the mystery will disappear.

Now the seen to be plainty possibl; and the mystery will disappear.

Now the seen there at your circle, have control of mattr here, at the same time, so est to produce any physical phenomena?

I said I thought it possible for the spirit to do it at the same time. They do not have any idea of the power of the spirit—seem to think their hower limited. My answers seemed to create confidence in them, and Mr. Parkhill; said we might as well tell them all. They all agreed; so Mr. James Parkhill or mercod. He said?

"On last Fridav night,—which was the 30th of Septemb f, 1870.—just one week before I got there,—after himself, wite, and a little gift shouthirteen or fourteen years old, whom they had taken after they had given Mary Lools Shuart (as I shall call her) away, had all gone to be (the hired man was the only one left of the family,—he had gone away somewhere that evening, thinking over he incidents of this girl, and he said to himself, "This Bradway is a base they now. The note room and that door was open at the time, and both end windows up. The noise, as best he would be scribe it, represented the falling of a large ear of corn from the ceiling and striking upon the floor, the grains shelling off and aliding over the floor. It aw ot up, went into the room—found nothing; rent down stairs, and found nothing; then are to be conclusion that some one had thrown meething upon the house—perhaps the young ann, as he had not yet come home; but he came some soon after, and was questioned, but there wothing about it. I believe they then all rented. I am not sure—as my notice got lost at me stailon—whether it was this same night or enext, which was Sturday, but it matters of as to the facts of the case, only the order, which it was given. After they were all in ed, in came a small handful of stones, apparity through the west window, it bring up, and so partition door belog open, they—some of them—came through into the other room. They sthered up some of them—the largest, about in appeared as though some one might have rown them in from the outside. It being ant, looked ont, but could see no one. Went, it, but could find no one. Tees phenomena appeared for three nights accession, and I cannot state them in their deep receiving, so I will state the facts as near I can in their order, without confining them the nights which we have a small stone to me in through the windows.

in succession, and I cannot state them in their order precisely, so I will state the facts as near as I can in their order, without confining them to the nights in which they occurred. Upon-wolther evening the mane things occurred, mail stones came in through the windows. The windows came in through the windows. The windows were thrown about the rooms; one of them truck the little girl on the head, and she caught it in her head; another one struck a packing our quite hard,—appeared to be thrown from some place in the room. After the windows were lowered, there was no place for the stones or git into the rooms only by coming down the chinney a little way, and then turning at right angles and coming out of a store pre-law, Parthill' is quite a floriet. So, find a starge box sitting inside one of the windows overed with be untiled stowers. She take showed it one—that is, what was left of the showed it one—that is, what was left of it, the of these thousands apparently by a start of the common that is, what was left of it, the of these through apparently by a start of the same state of the state of the nighbors were called in to try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was and him and have the time fall upon the first. The was thrown from the inside, we want to the inside.

Mrs Parkhill told me she asked their minister if he haught anybody cald, by sleight-of-hand, stand outside and throw stones through the windows into the room when the windows user closed. He sad he thought not:

Mrs Parkhill was very particular in showing me how the rooms were situated, the faralture, and cverything. They had appointed committees to examine the rooms, and everything connected with them.

This neighb of have spiken of as knowing something of Spiritualism, mair rusted that there was a medium about the house, took a little more notice of the phenominon, and thought be saw in one of the circumstances something that led him to drop this kind of a remark, that he thought the women folks had something to do with it. He thought has saw, that in whichever room the women were in, there the most some went,—hence, he thought one of them must be medium site. This was taken advandage of by some who were not as guarded as they should be in what they say, consequently, it made quite a disturbance, because of the disreputable nature of Spiritualism in their estimation. I understood they were strict curch going people, and they could not bear such a silgma cast unon them.

The neighbors even appointed a committe, to not only search the house, beds, clothing, etc., but the women folks too, to see that there was no deception of any kind. Some thought it a warning of death, others that it was a deviliably plot to git posses and of property in some way or other,—and so it wont; but I believe they all eave it up as a mystery try cull in not sive. I will say, that I saw near a handful of those stones that were gathered up in the room, according to their testimony. Now, after they had told me all, they wanted to know, if I believed it was done by epirita. It said just such manifestations had happened many times—related some. Would prefer to take the middle-ground position of any kind limbs, they had the whole suberance, to the beat of my knowledge, and here for the present my mission ends.

Her I will say, as it is in

Rhowitogs, and nere to take purious due Mr.
ends.
Here I will say, as it is in justice due Mr.
and Mrs. Parkhill, I believe them to be honest,
upright and hospitable people, and they have
my sire re thanks for the kind attention and in
formation I received at their hands.

CHARLES BRADWAY.

CHAPTER III.

forma ion I received at their hands.

CHAPTER III.

CHAPTER III.

More of the mystery, made plain. You will observe, perhaps; that his you now have it, your impressions are that Mrs. Luties Stuart and her bushind had lived io Legrange, Tennessee, and here it dres not seem strange that she should be aboard of steamb at on the Mississippi river, a little way above Memphis. But you are mistaken, and so was I, as the following revolutions will show:

You will also rememb "that we have not as vet found out what ever becam of her husband. It was supposed that he had gone late the war and died. The Sanday before I went over to see about this case, we had a public circle, and at that circle, I rec aver a communication from Mrs. Suart, saving "I was lab bring kinder a mistake, he died at Beston." Here I made the mistake. I thought ahe referred to another spirit that was controlling another, modium at the same time. Walle I was away over there, she gave another no for me to the same "fice", that "I was mistaken, he died at Boston." When I came back and went to our circle, she gave me another communication, that "I was mistaken. Her hetband was drowned at Biston, and was then with her at our circle last year." See how purticular Mrs. Suurt was that I should be right. Herestir, Suurt was that I should puy him a visit at Lutrauge. Tenneswe. Her health being poor included her to take a trip published his foul died. Now years after his death, the child's uncle got possession of the property and after a while insisted that Mrs. Suurt should puy him a visit at Lutrauge. Tenneswe. Her health being poor included her to take a trip up the strip on a bust, as I have before stit d; and this explains my mistake about their living in Lugrange, himself; but he, from some cause or other, left a be way say to tura

B'eart says, "He was over circle, and through him the phenomenon was carried on at Parkhill', to prepare the way for me, and the atvancement of our beautiful philosophy. This also answered the questions asked me, whether a spirit cut control in two places at a time.

Now comes another test connected with this case. At a sensoe held at M. Ballu's house, on the 16th of October, 1870, asknown to me, Mr. Lew a Stuart took control of the me lium and gave a description of Mr. James Parkhill's house one superity, which was as follows: "House one Lew a Stuart took control of the me lium and gave a description of Mr. James Parkhill's house and property, which was as follows: "House one and one helf stories high and painted white; about twenty rols from road, south of it; road running east and west; outside door on north side of house; he suidow in porth side of house; a buildow in porth side one in east end, and one window up stairs in east end, and one window up stairs in east end, and one window up stairs in east end, in those and to the condition of the control of the control of the condition of the c

in east room, in norte were restanding loogher, west room door in centre.

This, you must understand, was given since I came back, and sllogether unknown it o me, but be fore any one had saked ine anything in relation to this part of the case. While I was over there I did not think about such a thing as this kind of a test being given, or I would have been more particular in regard to it. I did not know that I was going to be put to such a test my-

the I was going to be put to each a ters mymil.

The next night after this communification was
given, was our required circle, and when I went
I was taken out, and unknown to what had
been given by the spirit. I wan questioned on all
the points that was justed in the spirit. A description. I then called to mind near everything this
was mentiogen—the exceptions were themeFirst, I do not think the distance from road to
home to be quite twenty rods, yet I might be
mistaken, or they, in taking it down. As to the
sewing mechine. I reasonabet there was examthing, but think it had-homething over it when
I was there. As to the two bath neading with
their poals together I did not see them, but to-

1 4 A

cation of them from Mrs. Parkhill's description I think is correct. As regards the milk house I can only say I remember sexing some kind of a building, which I supp so was the milk house, and further I remember hearing Mrs. Parkhill say, is answer to a question, that she was as the milk-house, so I suppose there was one. As to all the rest I remember very distinctly they are correct.

all the rest I remember very distinctly they are correct.

At the close of our last circle, held on the 19 h of this month, Mr. Start toll dis that we must now write for a while, before we got any more, as he had busines of his own, or rather not of ours to attend to, but promised us more when he returns, and I un lerstand him of as great, or greater importance than what we have aiready obtained. He also gave us a vry good locture and advice, laboresing open us the great necessity of being true to curselves and all around us.

This ends the scc aid chapter of this interesting case. Chas. Bradway.

Remarks.—I cil not sea the child. She had seen sent away. I have a letter in my pocket from the person that has her.

Tais is the end of the present case,

C. B.

ANOTHER CLERICAL FREE LOVER.

His Adventures, his Numerous Wives, his

BY J CURL, M D.

By JCULL, M. D.

Sometime last winter or, early spring, there came to the village of Vermillion, six m les east of the city, the Rev. R. L. Hyrey, with credentials and passports from the Buttier Caurch, etc. His external appearance was preposessing, his address fine, and as a pulpit orsker, he excelled the common herd of ministers of the day. He was engaged at once by the Baplist Church at Vermillion, to minister to their spiritual wants. He-bagan his labors with energy, and soon commenced a most wonderful revival in his church. His elequence, great 2 al and hollieses, had wrought up the people in the village and sounty around for many miles, and they fiscked to his church by hundreds, and, to use their own language, "The Lord was puring out his spirit, and doing a wonderful work in their milest, through the listramentality of their milest, through the listramentality of their belived minister." Sinners were convicted and converted, and soorse were aided to the Church; the good old abily Zon was moving on with majesty and power. Thus things went on for a sbort time, most glosiously, when the puter bethough him that it was not good for fines to be alone. He begun to look about him for some lovely situar to take to his plous bosom, when, lot his proster to the control of the co

he sent notice immediately to the chief orpolice of this city, who at once arrested hig, brought him to this city, and lodged him in juil.

Soffice it to say that when court was in session here, a short time after, he was convicted, by overwhelming evidence, of polygamy, and sentenced to serve a term in the penitentiary at Jollet, where he is now paying the penalty of his transgressions. Poer, miserable, drived ing byrocrite!

I feel sorry for the wretch, and would not have written this article, had it not been that those very Orthodox ministers are the loudest to preciaim against Spiritualists and Spiritualism, ever charging them with free love, free lust, and every other crime that their unholy thoughts or tongues can bring to bear.

Now, this Rev. R. L. Hovey, from the evidence gained from reliable sources, has quite a number of wives, whom he has married and lived with a short time, and then deverted for some fresh veilm. Hamor says, and we have no doubt of its truth, this last one is his tenth wife,—act all living,—besides having made love to numerous sisters on the sly. Now, this is what we would call free love to some purpose, and, according to the teachings of Orthodoxy, we should naturally suppose it would require a considerable sorjocking of the "blood of the Lumb" to wash Brother Hovey, and make him white, and purify his guity soul,—with his ten wives, besides, perhaps, numerous smaller size. We foar it can't be did, without a fearful expenditure of that precious blood.

Yet, nowthisstanding all these facts staring our Orthodox community in the face,—nee of the most astounding cases of free love on record,—yet, and one word can you hear from them on this subject, and they suppose they have now smothered it out of existence.

The Rev. Hovey was an eloquent divine, and his little folbles should not be mentioned by the common herd, therefore it must be bushed up, or it might injure the church. But had this Reverned gentleman beef of forestaken free lover, "and every religious and secular paper in the la

Spiritualists.

Sow, it may be possible there are some who profess to believe the Spiritualist.

Now, it may be possible there are some who profess to believe the Spiritual philosophy—and we have no doubt there are,—who are guilty to some expent of these abominations, and it would be passing trange it it were not so, considered the source, where the same it were not so, considered the source, where the same it was to be considered to the source, where the same it was to be considered to the source, where the same is the same in the same in

"BRICK" POMEROY'S SATURDAY NIGHT.

Indeed a golden Rem

We did hope for a rest this Saturday Night all alone, with no one to take our thoughts from the beautiful study of life, and visi ling with the good angels who came at times trooping all around us, each one suggesting a good thought and all smiling a happy hearted approvator or ward us for honest laboring in the vine yeard of life.

Have you ever read of angels' visits? Some people say they are few and far between. Not so, if we would have them-frequent. And much of this with us all doth rest. We believe in the visits of angels. Not the looked for embodiment with wings and white raiment, which appear to wandgring imaginations. But the good angels wiseds hune is apace—whese resting place is Over There—who live in the yellow studying the Eremal, and whose mission is to welcome. There the ones who believed in them, and lived libral, noble lives here.

Our noble angels never yet have deserted us. Our noble angels never yet have deserted us. Use hey see the consent of the proper before us. Sometimes a troop of them come to have a silent take with us, then away they all got to their missions. Some of them go on missions of their own, as besuited brids prought the air—as the eprint—the thought, annihilate, appace.

go to their missions. Some of them go on missions of their own, as besutiful brds fly through the sir-as the spirit—the thought, annihilates space.

The pathway they go—tho way they come—is not dark to us. It wis oner. But we have looked for light and looked, atil it is at it has come to us. It wis oner. But we have looked for light and looked and looked, till at last it has come to us. It wis oner. But we have looked for light and looked and looked, till at last it has come to us. They are our friends. Sometimes one, sometimes more are with us of times they leave us look, and go with the looked they have been there our friends. Sometimes one, sometimes more are with us of times they leave us looked they one had to tell us what their hearts replied, and where they were, how looking and how in health. So we are a thousand times a day here and there—with those who write us letters—with the poor who often think of us as we do of them—with the weary and the over worked.

Simetim's all our good angels leave us for hours, to grope in the dark, as it were, and to isel sad, depre-ed, unnatural, as one who halts in a wilderness, with the pint and the storm all about hin, and he in distress. Then we make haste to call for help, and our spirit reaches forth and goes cut for the golden shadows which bring us light.

And they come. One whispers hope. Another tells us to be brave and truthful, and all will be well. Another tells us that the golden shore is for our reaching, that we must not still, and nones and tells us what others have done—another one tells us who lives us and who is gird when we are in such heart warmed company—other angels go with us to point the way, and show where we must walk and not fall; and nones more we are on the road.

Simetimes whim our good thoughts or good angels come to us not, dark shadows come over us. It of thoughts and selfah desires enter our spirit temple or like. But light dispets darkness, and to sieep under this hedge or that brambe because others who do not care to see as we see, a

Love Fernal wants agony insteat of earnestmanho d and good-will in the beautiful Land of
the Leal.

We were hoping to night that we might wisit
with our good angels, and tell them how they
had refred us all the days of the week, and ask
them to leave with us cash a good resolve for
the week to came. But it was not to be.
There weak poul at the door-bell down stairs.
The kind junitor of the building who keeps the
door securely tyled when comes inglatal, or we
be alone, came and said a gentleman wished to
see us on aimportant business.

"What is his name?"

"He did not sta'e, sir, but he said he wanted
to a c you a little while to night."

"Show him the way—bell him to come."
And he came. A well dressed man more than
a down years our senior. His step was firm—
his lace clean and noble—his eye bright. He
came forward, and reached out his hand—

"Good evening, good friend."

"Welcame—wil'you rest in that easy chair?"

"Thank you, and excuse me for this interruption. You do not remember me? I am glad of
it."

"We have met before. Your eyes are pictur-

"Good evening, good friend."

"Welcome—will you rest in that easy chair?"

"Thank you, and excess me for this interruption. You do not remember me? I am glad of it.

"We have met before. Your eyes are pictured on my memory, but where we have met I? He continued—
"Do you remember seeing a poor drunken man in the dept at Cleveland in 1884—a man who was kicked like a vagabond dog for stealing an apple?"

"Do you remember fullowing that man to the evener of the depot, outlide, by the track, and saking him why by took the apple?"

"You."

"Do you remember fullowing that man to the evener of the depot, outlide, by the hard, and saking him why by took the apple?"

"You you would be a survivery of the sake on on a drunken spree—had no more money and not a friend t; yo to, and was starving?"

"Do you remember bringing a little pie and a sand wich, and of saying a few kind words to that man."

"Yes."

"Do you wow me now?"

"Yes—I know you to be that man, for whom I was sorry."

"Wel!, sir—I am that man. And to night I come to pay you for that pie and it and the control of the sake of the fold you gave m—and no more till I corned it. The tasts of that flod was in my mouth many hours, but it was not so sweet or so nourishing as the kind words you gave me, never forgotten. "On, yes I have forgotten them?"

"Well, lave not, and will tell you them. You said, "Take this lunch and a little courage—then take are of yourself and help me sometime."

"That was not much to say."

"It was a great deal to me. I looked at you as I ate, till you got on the cars, and then, I walked away. Your words gave me pluck. The idea that I could ever help you seemed ridiculous. Then I said, why not! I walked away from there—walked out, away out Euclid avenue, and found a chance to work five days, helping a man fix a barn. And I didn't drink any more.

Then I got work in a warebouse for a houth Then went to Idsho and made money. Two

lous.

from there—walken united to work and the from the plant of the lelping a man fix a barn. And I did'nt drink helping a man fix a barn. And I did'nt drink any more.

Then I got work in a warehouse for a month Then went to lidaho and made money. Two years since I saw you in chicago, and remembered your face. I followed you till I learned who y d were. Now my business called me to New York; and I come to tell you that the poor, drunken, saab and you gave a few thind words to a few years since is now well off as the world counts, and that I want you to take this little keepside and wear it, or give it to compositer, poor creature.

"I will accept it with pleasure. And keep it

as long as I live, to remind me of a forgotten incident which was nothing."

"But it was quite something to me. It gave
me food and courage and something to think of.
I said I would try to be kind to myself it a
stranger could be kind to me."

"And you have done well, have you!"

"Yes, first raie. I kept at work, saved and
worked. Went West soon as I could, and kept
going West. Mi dee all the money at Cheyenne.
Then I went to min'ng and knocking around in
Idaho. Sometimes it was preity blue, but I
stuck to it, and now I am all right. Some day
when you want a frized, call on me, and I will
repay you as kind word spoken, and never forgotten."

And soon he went away, and we to our work.

THE SONG OF THE STREET.

With lips all liv'd a d cold,
And purple and swollen feet,
Awoman in rage sat concluded on the flag.

"Bulling the song of the street:
"Ob. God." its a fearful night!
Liow the wind does blow the elect and snow;
Will it ever again be light.

"There rung at the 'Refuge' bell,
I have b at at the work-house door.
To be told again test is clamor in vais,
They are 'full,' they can hold no mot
Starve'. Starve: Starve:
'U' the crowds who pass me by,
Some in pits, some in pride aside.
Bat more with indifference turn.
And seve me here to die!

'Oh, you who sleep in b ds.
With coveriet quilt and steet.
Oh, think when it snow what it is for those
That lie in the open street;
On the cold and frozen stones.
When he wine's b best as it whistles pist
like into the very home.

"Oh, what with the wird without,
And what with the cold within.
I own! have rought to drive away thought
with that carre of the temptra—time
Driant brinch! Jrink
Driant brinch! Jrink
Jri

"Oh, what are the lost to do:
To famish and not to feel?
For days to go, and never to k
What it is to have one meal.
They cannot buy, they dare not
They must cliber starve or ste

"Food! Food! Food!
If it be but a loat of blead:
And a place to de or a place to die,
If it be but a work house bed;
If you will not give to those who liv
you will not give to those who liv
you at least must bury the dead."

With lips all livid and bine,
And purple and swollen feet,
A women in rags sat cronched or
Singing the eong of the street,
As she ceased the dolefol strain
My homeward path I trod,
And the cry and the prayer

y homeward path I trod, I the cry and the prajer that lost one there ent up to the thrope of God.

A NEW PHYSICAL MEDIUM.

BROTHER JONES:—Your very valuable paper is truly a welcome visitor, and we look wits much any ety for its arrival each week.
Culd you witness the pleasure with which its contents are devoured, I am sure you would be gratified. Are there not thousands of minds, that thank you i their hearts for the rich repast they receive from you each week?
I see in your p.pr. not cas of many remarks ble manifestations for ugh different mediums, but I have never seen any mention of Harry Bastion. The manifest tions through him, are of a kind to astoniah and confound the most sceptical. The band of spirits that control him claim to be twenty-one in number—two of whom give their names as George Fox and John Gray, and may be connevered with, the the same as we in the form converse with one another They tell us of the beauties of the Spirit World, and of the pleasure they ely in coming to us would with the paper of the property of the converse with one another they that they are the present the part of the property of the same as we in the form converse with one another They till us of the beauties of the Spirit World, and of the pleasure they ely in coming to us would be pleasure they ely in the comment of the present the part of the property of the present the part of the present they are the present the present the part of the property of the while, and will be passed.

At a season in my house a short time cince, a

'touch or rest on each one of the c.mpany as it passes.

At a scance in my house a short time cince, a gentleman brought his vi.lin, which he set in one corner of the room. As soon as the light was tarred off, John called on the gentleman, for some music. The gentleman replied, "I will play if you will hand me the violin." Instantly, the instrument was beard floating about the room, b.ing thrummed, which continued for a minute or m r., and was then placed in his hands in the right position to be used.

John called for the "Irish Washerwoman."

piaced in his hands in the right position to be used.

John called for the "Irish Washerwoman."
The gentleman requested him to sart the time for him, as he (the gentleman) was not acqualated with it,—which he did, by whistling. The vi-lin was accompanied by the guiltar, tambourine, harmonica and five boils, which were all played at the same time, keeping perfect time—the medium being bound the while as tight as four strong ords and two strong men fould keep him. I could relate much more as traly wonderful, but let this suffice for the present.

truly wonderful, but let this sumoe for the present.

Mr. Bustion has been staying with us for a few weeks, and we love him, and the friends from over the river, who come with him, as our own. Harry is a true gentlemen in every sense of the word, and makes many friends wherever he goes. He is of a modest, retiring nature, and for that reas in has, I believe, never appeared in public, but has ast for private circles. He left us for the Far West last week, and expects to visit your place soon. Let those actify the sense of the sense o

EST Dickens says: "I have heard vast qua-tities of noneme talked about bad men in looking you in the face. Don't trast that con-ventions idea. Dishonesty will stare you es of conductance any day in the week, if there is anything to be got by st.

at I want you to take this little game of the work of the works one has seen the work of the works one he seen, with a small rim of siver, and fintened to the best by a small eliver chain.

Thenomenal.

Spiritual Revelations and Tests.

A Mother comes to a Circle-says she was mur a.—describes her child—The Child found—Wond fiel Shower of Stones-Strange Development at Maquoketo, Jova.

COMMUNICATI, N PROM CHARLES BRADWAY.

(Concluded from last week)

· CHAPTER II.

(Concluded from last week.)

Now we,ome to another chapter, as interesting in this connection; in fact, it is more so to the parties immeditely concerned, than what I have related. After the cosing up of the above case, the parties all retired and left me alone in the parties roughly concerned, than what I have related. After the cosing up of the above case, the parties all retired and left me alone in the partor for a long time—longer, a great deal, than at lormer conference. I awaited, apprehensive of what was coming. At last they all came in and ast down. I saw something new was agitati g them, and although I ki, they all whated within thems elves to keep it from me, yet they could not, for the very excited state they were in, and perpletity to know what was going on—what it meant—placed them, for the time being, in suspense, by ween hope and fear. They were sure something dreadful was going to happen to some of the famity.

Here I will say that obserfe the council, their rearest relighbor, came, I think he said, from Vermont to Illinois; but before leaving Vermont be had become a little acquainted with Spiritu lism—and but a little. This man acred as spokeman in opening this now phase of the case, as Mr. and Mrs. Parkhill know nothing about it, except that it was the work of demone, and none but the mean, low, vulgar part of the community had anything to do with it. The first question asked was:

"Where were you on last Priday night, Sept. 20 h, just one week before I, got there?"

I said I was sitting in a circle at Calvin Breeden', in the evening, stayed with A noase Bailout the balance of the night, had another little circle there between 11 and 12 o'cl. ck at night. Next question:

"The mother of this girl came to your circles!"

I avid "yes, but could not control the medium very well."

Question:—"D.) you recollect exactly or also at the time she came!"

"Town the medium the exactly but thought but

yery well."

Question:—"Do you recollect exactly or about the time she came?"

"I could not tell exactly, but thought just about nine o'clock"

"Where were you on Saturday night?"

I told them I was at my son's. These questions were pressed and repeated. The nuxt purstion was

"Can spirits raise heavy rocks—rocks of a con weight?" I told them that I supposed the united efforts

tions were pressed and repeated. The next trustion was:

"Can spirits raise heavy rocks—rocks of a ton weight?"

I told them that I supposed the united efforts of them or uld move sicch bodies; that we had accounts of their moving planes weighing over 500 prunds; also that they tolk Mr. Home, in England, out of a window 60 feet high, carried him through the air, and put him in at another window, a long distance from where they took him out; that they free they tolk him out; that they free they down in a sanctive window, a long distance from where they took him out; that they did it in accordance with natural law, which (when we shall understand it) will be seen to be plainty possibl; and the mystery will disappear.

Now the seen to be plainty possibl; and the mystery will disappear.

Now the seen to be plainty possibl; and the mystery will disappear.

Now the seen there at your circle, have control of mattr here, at the same time, so est to produce any physical phenomena?

I said I thought it possible for the spirit to do it at the same time. They do not have any idea of the power of the spirit—seem to think their hower limited. My answers seemed to create confidence in them, and Mr. Parkhill; said we might as well tell them all. They all agreed; so Mr. James Parkhill or mercod. He said?

"On last Fridav night,—which was the 30th of Septemb f, 1870.—just one week before I got there,—after himself, wite, and a little gift shouthirteen or fourteen years old, whom they had taken after they had given Mary Lools Shuart (as I shall call her) away, had all gone to be (the hired man was the only one left of the family,—he had gone away somewhere that evening, thinking over he incidents of this girl, and he said to himself, "This Bradway is a base they now. The note room and that door was open at the time, and both end windows up. The noise, as best he would be scribe it, represented the falling of a large ear of corn from the ceiling and striking upon the floor, the grains shelling off and aliding over the floor. It aw ot up, went into the room—found nothing; rent down stairs, and found nothing; then are to be conclusion that some one had thrown meething upon the house—perhaps the young ann, as he had not yet come home; but he came some soon after, and was questioned, but there wothing about it. I believe they then all rented. I am not sure—as my notice got lost at me stailon—whether it was this same night or enext, which was Sturday, but it matters of as to the facts of the case, only the order, which it was given. After they were all in ed, in came a small handful of stones, apparity through the west window, it bring up, and so partition door belog open, they—some of them—came through into the other room. They sthered up some of them—the largest, about in appeared as though some one might have rown them in from the outside. It being ant, looked ont, but could see no one. Went, it, but could find no one. Tees phenomena appeared for three nights accession, and I cannot state them in their deep receiving, so I will state the facts as near I can in their order, without confining them the nights which we have a small stone to me in through the windows.

in succession, and I cannot state them in their order precisely, so I will state the facts as near as I can in their order, without confining them to the nights in which they occurred. Upon-wolther evening the mane things occurred, mail stones came in through the windows. The windows came in through the windows. The windows were thrown about the rooms; one of them truck the little girl on the head, and she caught it in her head; another one struck a packing our quite hard,—appeared to be thrown from some place in the room. After the windows were lowered, there was no place for the stones or git into the rooms only by coming down the chinney a little way, and then turning at right angles and coming out of a store pre-law, Parthill' is quite a floriet. So, find a starge box sitting inside one of the windows overed with be untiled stowers. She take showed it one—that is, what was left of the showed it one—that is, what was left of it, the of these thousands apparently by a start of the common that is, what was left of it, the of these through apparently by a start of the same state of the state of the nighbors were called in to try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was, and hip along the try and left out what it was and him and have the time fall upon the first. The was thrown from the inside, we want to the inside.

Mrs Parkhill told me she asked their minister if he haught anybody cald, by sleight-of-hand, stand outside and throw stones through the windows into the room when the windows user closed. He sad he thought not:

Mrs Parkhill was very particular in showing me how the rooms were situated, the faralture, and cverything. They had appointed committees to examine the rooms, and everything connected with them.

This neighb of have spiken of as knowing something of Spiritualism, mair rusted that there was a medium about the house, took a little more notice of the phenominon, and thought be saw in one of the circumstances something that led him to drop this kind of a remark, that he thought the women folks had something to do with it. He thought has saw, that in whichever room the women were in, there the most some went,—hence, he thought one of them must be medium site. This was taken advandage of by some who were not as guarded as they should be in what they say, consequently, it made quite a disturbance, because of the disreputable nature of Spiritualism in their estimation. I understood they were strict curch going people, and they could not bear such a silgma cast unon them.

The neighbors even appointed a committe, to not only search the house, beds, clothing, etc., but the women folks too, to see that there was no deception of any kind. Some thought it a warning of death, others that it was a deviliably plot to git posses and of property in some way or other,—and so it wont; but I believe they all eave it up as a mystery try cull in not sive. I will say, that I saw near a handful of those stones that were gathered up in the room, according to their testimony. Now, after they had told me all, they wanted to know, if I believed it was done by epirita. It said just such manifestations had happened many times—related some. Would prefer to take the middle-ground position of any kind limbs, they had the whole suberance, to the beat of my knowledge, and here for the present my mission ends.

Her I will say, as it is in

Rhowitogs, and nere to take purious due Mr.
ends.
Here I will say, as it is in justice due Mr.
and Mrs. Parkhill, I believe them to be honest,
upright and hospitable people, and they have
my sire re thanks for the kind attention and in
formation I received at their hands.

CHARLES BRADWAY.

CHAPTER III.

forma ion I received at their hands.

CHAPTER III.

CHAPTER III.

More of the mystery, made plain. You will observe, perhaps; that his you now have it, your impressions are that Mrs. Luties Stuart and her bushind had lived io Legrange, Tennessee, and here it dres not seem strange that she should be aboard of steamb at on the Mississippi river, a little way above Memphis. But you are mistaken, and so was I, as the following revolutions will show:

You will also rememb "that we have not as vet found out what ever becam of her husband. It was supposed that he had gone late the war and died. The Sanday before I went over to see about this case, we had a public circle, and at that circle, I rec aver a communication from Mrs. Suart, saving "I was lab bring kinder a mistake, he died at Beston." Here I made the mistake. I thought ahe referred to another spirit that was controlling another, modium at the same time. Walle I was away over there, she gave another no for me to the same "fice", that "I was mistaken, he died at Boston." When I came back and went to our circle, she gave me another communication, that "I was mistaken. Her hetband was drowned at Biston, and was then with her at our circle last year." See how purticular Mrs. Suurt was that I should be right. Herestir, Suurt was that I should puy him a visit at Lutrauge. Tenneswe. Her health being poor included her to take a trip published his foul died. Now years after his death, the child's uncle got possession of the property and after a while insisted that Mrs. Suurt should puy him a visit at Lutrauge. Tenneswe. Her health being poor included her to take a trip up the strip on a bust, as I have before stit d; and this explains my mistake about their living in Lugrange, himself; but he, from some cause or other, left a be way say to tura

B'eart says, "He was over circle, and through him the phenomenon was carried on at Parkhill', to prepare the way for me, and the atvancement of our beautiful philosophy. This also answered the questions asked me, whether a spirit cut control in two places at a time.

Now comes another test connected with this case. At a sensoe held at M. Ballu's house, on the 16th of October, 1870, asknown to me, Mr. Lew a Stuart took control of the me lium and gave a description of Mr. James Parkhill's house one superity, which was as follows: "House one

Lew a Stuart took control of the me lium and gave a description of Mr. James Parkhill's house and property, which was as follows: "House one and one helf stories high and painted white; about twenty rols from road, south of it; road running east and west; outside door on north side of house; he suidow in porth side of house; a buildow in porth side one in east end, and one window up stairs in east end, and one window up stairs in east end, and one window up stairs in east end, in those and to the condition of the control of the control of the condition of the c

in east room, in norte were restanding loogher, west room door in centre.

This, you must understand, was given since I came back, and sllogether unknown it o me, but be fore any one had saked ine anything in relation to this part of the case. While I was over there I did not think about such a thing as this kind of a test being given, or I would have been more particular in regard to it. I did not know that I was going to be put to such a test my-

the I was going to be put to each a ters mymil.

The next night after this communification was
given, was our required circle, and when I went
I was taken out, and unknown to what had
been given by the spirit. I wan questioned on all
the points that was justed in the spirit. A description. I then called to mind near everything this
was mentiogen—the exceptions were themeFirst, I do not think the distance from road to
home to be quite twenty rods, yet I might be
mistaken, or they, in taking it down. As to the
sewing mechine. I reasonabet there was examthing, but think it had-homething over it when
I was there. As to the two bath neading with
their poals together I did not see them, but to-

1 4 A

cation of them from Mrs. Parkhill's description I think is correct. As regards the milk house I can only say I remember sexing some kind of a building, which I supp so was the milk house, and further I remember hearing Mrs. Parkhill say, is answer to a question, that she was as the milk-house, so I suppose there was one. As to all the rest I remember very distinctly they are correct.

all the rest I remember very distinctly they are correct.

At the close of our last circle, held on the 19 h of this month, Mr. Start toll dis that we must now write for a while, before we got any more, as he had busines of his own, or rather not of ours to attend to, but promised us more when he returns, and I un lerstand him of as great, or greater importance than what we have aiready obtained. He also gave us a vry good locture and advice, laboresing open us the great necessity of being true to curselves and all around us.

This ends the scc aid chapter of this interesting case. Chas. Bradway.

Remarks.—I cil not sea the child. She had seen sent away. I have a letter in my pocket from the person that has her.

Tais is the end of the present case,

C. B.

ANOTHER CLERICAL FREE LOVER.

His Adventures, his Numerous Wives, his

BY J CURL, M D.

By JCULL, M. D.

Sometime last winter or, early spring, there came to the village of Vermillion, six m les east of the city, the Rev. R. L. Hyrey, with credentials and passports from the Buttier Caurch, etc. His external appearance was preposessing, his address fine, and as a pulpit orsker, he excelled the common herd of ministers of the day. He was engaged at once by the Baplist Church at Vermillion, to minister to their spiritual wants. He-bagan his labors with energy, and soon commenced a most wonderful revival in his church. His elequence, great 2 al and hollieses, had wrought up the people in the village and sounty around for many miles, and they fiscked to his church by hundreds, and, to use their own language, "The Lord was puring out his spirit, and doing a wonderful work in their milest, through the listramentality of their milest, through the listramentality of their belived minister." Sinners were convicted and converted, and soorse were aided to the Church; the good old abily Zon was moving on with majesty and power. Thus things went on for a sbort time, most glosiously, when the puter bethough him that it was not good for fines to be alone. He begun to look about him for some lovely situar to take to his plous bosom, when, lot his proster to the control of the co

he sent notice immediately to the chief orpolice of this city, who at once arrested hig, brought him to this city, and lodged him in juil.

Soffice it to say that when court was in session here, a short time after, he was convicted, by overwhelming evidence, of polygamy, and sentenced to serve a term in the penitentiary at Jollet, where he is now paying the penalty of his transgressions. Poer, miserable, drived ing byrocrite!

I feel sorry for the wretch, and would not have written this article, had it not been that those very Orthodox ministers are the loudest to preciaim against Spiritualists and Spiritualism, ever charging them with free love, free lust, and every other crime that their unholy thoughts or tongues can bring to bear.

Now, this Rev. R. L. Hovey, from the evidence gained from reliable sources, has quite a number of wives, whom he has married and lived with a short time, and then deverted for some fresh veilm. Hamor says, and we have no doubt of its truth, this last one is his tenth wife,—act all living,—besides having made love to numerous sisters on the sly. Now, this is what we would call free love to some purpose, and, according to the teachings of Orthodoxy, we should naturally suppose it would require a considerable sorjocking of the "blood of the Lumb" to wash Brother Hovey, and make him white, and purify his guity soul,—with his ten wives, besides, perhaps, numerous smaller size. We foar it can't be did, without a fearful expenditure of that precious blood.

Yet, nowthisstanding all these facts staring our Orthodox community in the face,—nee of the most astounding cases of free love on record,—yet, and one word can you hear from them on this subject, and they suppose they have now smothered it out of existence.

The Rev. Hovey was an eloquent divine, and his little folbles should not be mentioned by the common herd, therefore it must be bushed up, or it might injure the church. But had this Reverned gentleman beef of forestaken free lover, "and every religious and secular paper in the la

Spiritualists.

Sow, it may be possible there are some who profess to believe the Spiritualist.

Now, it may be possible there are some who profess to believe the Spiritual philosophy—and we have no doubt there are,—who are guilty to some expent of these abominations, and it would be passing trange it it were not so, considered the source, where the same it were not so, considered the source, where the same it was to be considered to the source, where the same it was to be considered to the source, where the same is the same in the same in

Indeed a golden Rem

"BRICK" POMEROY'S SATURDAY NIGHT.

We did hope for a rest this Saturday Night all alone, with no one to take our thoughts from the beautiful study of life, and visi ling with the good angels who came at times trooping all around us, each one suggesting a good thought and all smiling a happy hearted approvator or ward us for honest laboring in the vine yeard of life.

Have you ever read of angels' visits? Some people say they are few and far between. Not so, if we would have them-frequent. And much of this with us all doth rest. We believe in the visits of angels. Not the looked for embodiment with wings and white raiment, which appear to wandgring imaginations. But the good angels wiseds hune is apace—whese resting place is Over There—who live in the yellow studying the Eremal, and whose mission is to welcome. There the ones who believed in them, and lived libral, noble lives here.

Our noble angels never yet have deserted us. Our noble angels never yet have deserted us. Use hey see the consent of the proper before us. Sometimes a troop of them come to have a silent take with us, then away they all got to their missions. Some of them go on missions of their own, as besuited brids prought the air—as the eprint—the thought, annihilate, appace.

go to their missions. Some of them go on missions of their own, as besutiful brds fly through the sir-as the spirit—the thought, annihilates space.

The pathway they go—tho way they come—is not dark to us. It wis oner. But we have looked for light and looked, atil it is at it has come to us. It wis oner. But we have looked for light and looked and looked, till at last it has come to us. It wis oner. But we have looked for light and looked and looked, till at last it has come to us. They are our friends. Sometimes one, sometimes more are with us of times they leave us look, and go with the looked they have been there our friends. Sometimes one, sometimes more are with us of times they leave us looked they one had to tell us what their hearts replied, and where they were, how looking and how in health. So we are a thousand times a day here and there—with those who write us letters—with the poor who often think of us as we do of them—with the weary and the over worked.

Simetim's all our good angels leave us for hours, to grope in the dark, as it were, and to isel sad, depre-ed, unnatural, as one who halts in a wilderness, with the pint and the storm all about hin, and he in distress. Then we make haste to call for help, and our spirit reaches forth and goes cut for the golden shadows which bring us light.

And they come. One whispers hope. Another tells us to be brave and truthful, and all will be well. Another tells us that the golden shore is for our reaching, that we must not still, and nones and tells us what others have done—another one tells us who lives us and who is gird when we are in such heart warmed company—other angels go with us to point the way, and show where we must walk and not fall; and nones more we are on the road.

Simetimes whim our good thoughts or good angels come to us not, dark shadows come over us. It of thoughts and selfah desires enter our spirit temple or like. But light dispets darkness, and to sieep under this hedge or that brambe because others who do not care to see as we see, a

Love Fernal wants agony insteat of earnestmanho d and good-will in the beautiful Land of
the Leal.

We were hoping to night that we might wisit
with our good angels, and tell them how they
had refred us all the days of the week, and ask
them to leave with us cash a good resolve for
the week to came. But it was not to be.
There weak poul at the door-bell down stairs.
The kind junitor of the building who keeps the
door securely tyled when comes inglatal, or we
be alone, came and said a gentleman wished to
see us on aimportant business.

"What is his name?"

"He did not sta'e, sir, but he said he wanted
to a c you a little while to night."

"Show him the way—bell him to come."
And he came. A well dressed man more than
a down years our senior. His step was firm—
his lace clean and noble—his eye bright. He
came forward, and reached out his hand—

"Good evening, good friend."

"Welcame—wil'you rest in that easy chair?"

"Thank you, and excuse me for this interruption. You do not remember me? I am glad of
it."

"We have met before. Your eyes are pictur-

"Good evening, good friend."

"Welcome—will you rest in that easy chair?"

"Thank you, and excess me for this interruption. You do not remember me? I am glad of it.

"We have met before. Your eyes are pictured on my memory, but where we have met I? He continued—
"Do you remember seeing a poor drunken man in the dept at Cleveland in 1884—a man who was kicked like a vagabond dog for stealing an apple?"

"Do you remember fullowing that man to the evener of the depot, outlide, by the track, and saking him why by took the apple?"

"You."

"Do you remember fullowing that man to the evener of the depot, outlide, by the hard, and saking him why by took the apple?"

"You you would be a survivery of the sake on on a drunken spree—had no more money and not a friend t; yo to, and was starving?"

"Do you remember bringing a little pie and a sand wich, and of saying a few kind words to that man."

"Yes."

"Do you wow me now?"

"Yes—I know you to be that man, for whom I was sorry."

"Wel!, sir—I am that man. And to night I come to pay you for that pie and it and the control of the sake of the fold you gave m—and no more till I corned it. The tasts of that flod was in my mouth many hours, but it was not so sweet or so nourishing as the kind words you gave me, never forgotten. "On, yes I have forgotten them?"

"Well, lave not, and will tell you them. You said, "Take this lunch and a little courage—then take are of yourself and help me sometime."

"That was not much to say."

"It was a great deal to me. I looked at you as I ate, till you got on the cars, and then, I walked away. Your words gave me pluck. The idea that I could ever help you seemed ridiculous. Then I said, why not! I walked away from there—walked out, away out Euclid avenue, and found a chance to work five days, helping a man fix a barn. And I didn't drink any more.

Then I got work in a warebouse for a houth Then went to Idsho and made money. Two

lous.

from there—walken united to work and the from the plant of the lelping a man fix a barn. And I did'nt drink helping a man fix a barn. And I did'nt drink any more.

Then I got work in a warehouse for a month Then went to lidaho and made money. Two years since I saw you in chicago, and remembered your face. I followed you till I learned who y d were. Now my business called me to New York; and I come to tell you that the poor, drunken, saab and you gave a few thind words to a few years since is now well off as the world counts, and that I want you to take this little keepside and wear it, or give it to compositer, poor creature.

"I will accept it with pleasure. And keep it

as long as I live, to remind me of a forgotten incident which was nothing."

"But it was quite something to me. It gave
me food and courage and something to think of.
I said I would try to be kind to myself it a
stranger could be kind to me."

"And you have done well, have you!"

"Yes, first raie. I kept at work, saved and
worked. Went West soon as I could, and kept
going West. Mi dee all the money at Cheyenne.
Then I went to min'ng and knocking around in
Idaho. Sometimes it was preity blue, but I
stuck to it, and now I am all right. Some day
when you want a frized, call on me, and I will
repay you as kind word spoken, and never forgotten."

And soon he went away, and we to our work.

THE SONG OF THE STREET.

With lips all liv'd a d cold,
And purple and swollen feet,
Awoman in rage sat concluded on the flag.

"Bulling the song of the street:
"Ob. God." its a fearful night!
Liow the wind does blow the elect and snow;
Will it ever again be light.

"There rung at the 'Refuge' bell,
I have b at at the work-house door.
To be told again test is clamor in vais,
They are 'full,' they can hold no mot
Starve'. Starve: Starve:
'U' the crowds who pass me by,
Some in pits, some in pride aside.
Bat more with indifference turn.
And seve me here to die!

'Oh, you who sleep in b ds.
With coveriet quilt and steet.
Oh, think when it snow what it is for those
That lie in the open street;
On the cold and frozen stones.
When he wine's b best as it whistles pist
like into the very home.

"Oh, what with the wird without,
And what with the cold within.
I own! have rought to drive away thought
with that carre of the temptra—time
Driant brinch! Jrink
Driant brinch! Jrink
Jri

"Oh, what are the lost to do:
To famish and not to feel?
For days to go, and never to k
What it is to have one meal.
They cannot buy, they dare not
They must cliber starve or ste

"Food! Food! Food!
If it be but a loat of blead:
And a place to de or a place to die,
If it be but a work house bed;
If you will not give to those who liv
you will not give to those who liv
you at least must bury the dead."

With lips all livid and bine,
And purple and swollen feet,
A women in rags sat cronched or
Singing the eong of the street,
As she ceased the dolefol strain
My homeward path I trod,
And the cry and the prayer

y homeward path I trod, I the cry and the prajer that lost one there ent up to the thrope of God.

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I see in your p.pr. not cas of many remarks ble manifestations for ugh different mediums, but I have never seen any mention of Harry Bastion. The manifest tions through him, are of a kind to astoniah and confound the most sceptical. The band of spirits that control him claim to be twenty-one in number—two of whom give their names as George Fox and John Gray, and may be connevered with, the the same as we in the form converse with one another They tell us of the beauties of the Spirit World, and of the pleasure they ely in coming to us would with the paper of the property of the converse with one another they that they are the present the part of the property of the same as we in the form converse with one another They till us of the beauties of the Spirit World, and of the pleasure they ely in coming to us would be pleasure they ely in the comment of the present the part of the property of the present the part of the present they are the present the present the part of the property of the while, and will be passed.

At a season in my house a short time cince, a

'touch or rest on each one of the c.mpany as it passes.

At a scance in my house a short time cince, a gentleman brought his vi.lin, which he set in one corner of the room. As soon as the light was tarred off, John called on the gentleman, for some music. The gentleman replied, "I will play if you will hand me the violin." Instantly, the instrument was beard floating about the room, b.ing thrummed, which continued for a minute or m r., and was then placed in his hands in the right position to be used.

John called for the "Irish Washerwoman."

piaced in his hands in the right position to be used.

John called for the "Irish Washerwoman."
The gentleman requested him to sart the time for him, as he (the gentleman) was not acqualated with it,—which he did, by whistling. The vi-lin was accompanied by the guiltar, tambourine, harmonica and five boils, which were all played at the same time, keeping perfect time—the medium being bound the while as tight as four strong ords and two strong men fould keep him. I could relate much more as traly wonderful, but let this suffice for the present.

truly wonderful, but let this sumoe for the present.

Mr. Bustion has been staying with us for a few weeks, and we love him, and the friends from over the river, who come with him, as our own. Harry is a true gentlemen in every sense of the word, and makes many friends wherever he goes. He is of a modest, retiring nature, and for that reas in has, I believe, never appeared in public, but has ast for private circles. He left us for the Far West last week, and expects to visit your place soon. Let those actify the sense of the sense o

EST Dickens says: "I have heard vast qua-tities of noneme talked about bad men in looking you in the face. Don't trast that con-ventions idea. Dishonesty will stare you es of conductance any day in the week, if there is anything to be got by st.

at I want you to take this little game of the work of the works one has seen the work of the works one he seen, with a small rim of siver, and fintened to the best by a small eliver chain.

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In Council Binfis, lows, dwells Dr.—and his lady, old-residents of the place. The Doctor is an Atheist his wife a Catholic. They are well off in this world's goods,—are condidered jirch. They have five children, four with them, one in the Summer Lind. Some four years ago, Jeses, their firs' born son, now thirteen years old, had an attack of fever which ended in hip disease, columntrating the cords of the leg, 'nawing the foot up to the back of the thigh, causing the thigh to shrink and wither and the leg to be useless, and obliging him to waik with cratches for over three years. Livit winter and spring the hip beas are very troublesome and paintal,—pus in considerable quantities forming along the bone from the thigh joint nearly to the knee, and in such quantities that by placing the firgers on the thigh, pressing hard, and moving the hand down to the knee, the pus would accommutate before the finger as it approached the end of the sack, when the preserve would become so great that the pas would force itself back and by the Sugrey, and go heated, but the place. Early last animer, the doctor called a council of physicians. Thir conclusions were: 1st.—Ampustion.

3nd.—Make an inclaion, opening the flesh from joint to j. int, extract the suck and pus, clear the boss, and heal be sive and sare process.

3nd.—Make an inclaion, opening the flesh from joint to j. int, extract the suck and pus, clear the boss, and heal be sive and sare process.

3nd.—Make an inclaion, opening the flesh from joint to j. int, extract the suck and pus, clear the boss, and heal be sive and sare process.

3nd.—To absorb the pas by scientific applicate the third proposition." and the father, "and offered ten thousand dollars to any one who would care my son, and make his leg whole and perfect as the other."

er." sh told me the father of Jesse. Said the

Thus must bold me the father of Jesse. Baid the tor her:

"With a sad and serrowful hear? I took Jesse up to his bed on the sevening of the day this council ook place, treading with fear in view of the series of the series of the day the council ook place, treading with fear in view of the series of the serie

The log was well, full and sound, the gaugling as gone, the stiffness doorde limber and straight. We buy is healed is sound and well."

"Outs bither Jone."

"Outs bither Jone."

"Outs bither Jone."

"Outs bither Jone."

"In the period the Jone of the limbs. The crocked leg is straight; the withered in the Jone of the limbs. The crocked leg is straight; the withered he well one, the gurging pus gone. There he he well one, the gurging pus gone. There he will one, the gurging pus gone. There he was he will make the boy carefully, we saw him walk, ramined the boy carefully pus as he halt of sing, no fork roughly. There was no halt of sing, no fork roughly and the same of the second of the did discussific, there is no diff no successful he size, shipp, form or personance of the lega. We turned to the doctor, and said:

"Are these statements of yourself and your wife rae, and may we use them?"

t and may we use them?"
Yes."
What say you, madam?'
Yes."

Acctor " we asked, "Did you or the physicians robed have anything to do with the case?" We str." "of air."
"of he cared this son of yours, dector?"
"of he cared the son of yours, dector?"
"of hateay you to the piritual part in this case of your son of the case of the cas

doctor?"
"I have only this to say. I did not see the spirit. My wife says she seen, hears and teels, at
times, what you call spirits. I know the child
was a helplese invalid when he west up to his
bed, with his mother. I know he came down
healed, sound and well. You see him as I see film!
I did not heat him, nor had any living physician
untitaling to do with his case. My wife healed

m, did you heal this boy in and of your-

o sir; mydather, now a spirit, through me, d this, my son." are you ever seen or felt the influence of this your father, on any other occasion than

this your father, on any other occasion than it?

"Yes, several times. Once he came to me and old me to take my sister out of the convent, and did so, and i attribute, through sich, the healing of my son to the Spirit World, and myself as the liad or tiring agent used by them."

"Yes, I was to side the the thing of the side of t

believe them or the spirits, which?" beautre has sparing them."

if in my soul I rejoiced and thanked God
I sm free and not a Caristian, and that I
lived to see these things,
e are prepared to prove the statements in this
munication.

A German Spirit Test

Monday evening, October 3rd, 1970, we gave a season at Bosshop's Opera House, in Council staffs, fown, when the following incident took does. The Germans demanded tests. We turned o Mr. Bosshop and stated: "There are with you two beings who once were me in this earth life. They knew you over twen y years ago in the O. of forest years ago in the Co. of the Co. o

new him well," said Beeshop, "now the oth-io is he?") cannot fell

is he?"
cannot tell, for the words he speaks are
caller, 'Ich blee der chaster Sotlieb.'"
God!" asid Beeshop, "I remander him

vered, "He is now singing the chorus of

Ba-for To whom it may concern:
Ba-for-Our friends are most urgestly requested to real friends are most urgestly recase, as they find it reported from week to week,
upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper in a
wrapper.

and a margin of the paper, one were a wrapper, he margin of the paper is a wrapper, he margin of the paper is a paper.

A mill explanation of the manner of keeping these accounts will be found at the head of the Editorial column on the fourth paper of the paper.

We speak of this matter, most emphatically meaning that payment is expected from subscribers now in arrear-earlier and the state of the fact, and is arrear-earlier and the state of the paper. We speak of this matter, we are to make it server deficult to pay now, evide, and inform as of the particulars, stating when payment can be made, so that we can know what to rely apon, and time of the the color of the particulars, stating when payment can be made, so that we can know what to rely apon, and time of the particulars, stating when payment can be made, so that we can know what to rely apon, and time of the particulars, stating when payment can be made, so that we can know what to rely apon, and time of the particulars, the particular of the payment of the particular of the particular of the payment of the p

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The Fourth Semi Annual Meeting of the Pennsylvanta State Society of Spiritualists will be held at Harmonial Hall, corner of Eleratha and Wood streets, in the city of Philadelphia, on Tareday, the 13th of Dec., 1370, at 3 and 715 o'clock pu.

Edward S. Wateler, and other speakers, will be pres-

Heary T. Child, M. D., 634 Bace St., Secretary.

NOTICE.

The Qe tierty Meeting of Spiritualists of Hunica will be hold at the Bartholomer School Hones, Sainreley and Sunday, December 17th and 18th, communing Sainreley, at 7 Ordente, p. 17 Ordente, p. 18.

Mrs. S. A. Feerrall is supported as speaker. Other good gradeers are repeated to attend. A cortial invitation is extended to all.

Arga Bartholomew.

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BY W. W. HALL, M. D., Editor of Hall's "Journal of Houlth."

us bork is to show how high bebith can be mainteined conston diseases cured by "good living," which means with a relieb the best food, propered in the best

The best food includes mann, fish, positry, wild ge fruits, and the grains which make broad. The best cooker preserve the natural instea and jel As there can be no "good livings" without a good, as this, how to go this great birents; without movey and we con price, in pointed out, and, it is happed, in very clear plant terms.

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The object of eating: Power to work: Burly breakbast:
Disserting of the object of eating: Power to work: Burly breakbast:
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It tells

B. L. SHERMAN, M. D. proopent and Maynetic Physics pro uptn the Posttire and Regative Pri

Tracts all diagram upon pler.
Will diagram and prescribe for persons at a distance, upon the reception of a lock of halo, a.e. sex, and see of \$5.0). H. B.

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ŝ	Rheumatism		1,378
	Painful Menetrual		
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	Pever		
	Amaurosis	Neg.	63
-	Coughs and Colds		1,739
	Heart Disease		
	Kidney Disease		
	Diarrhes		
	Headache		
	Dysentery		1,246
	Liver Complaint		700
	Pains and Aches		
	Desfness		
	Bronchitis		
	Piles		
	Colic		
	Worms		
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	Paralysis	Reg.	352
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	Toothache		
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	St. Vitus' Dance	Pos.	23
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	Prostrate Gland	Pos.	68
	Bciatica		
	Sleeplessness	Pos.	1,460
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